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VOX OVIUM

of

ST. JOSEPH'S SEMINARY

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St. Albert, Alberta



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The staff of the Vox Ovium would like to thank the faculty and students of the seminary for their co-operation throughout the year. Without their support the house editions and the year-book would not be possible. We would like to thank in a special manner those who gave much time and effort towards our productions, but whose names do not appear on this page.

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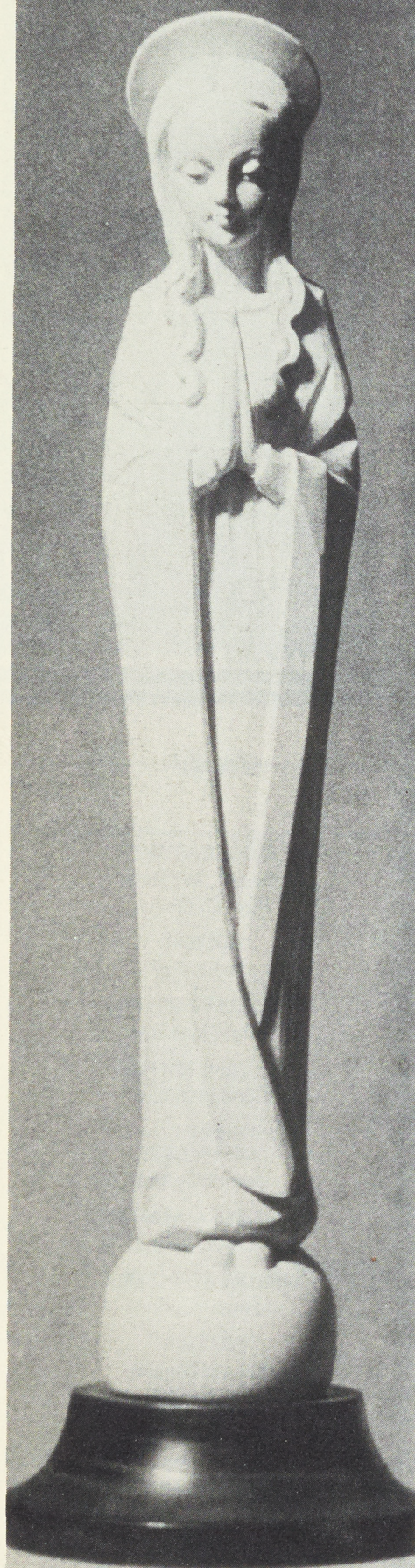
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Vox Pastorum In Spe.

Queen of the Clergy, thee I pray
Keep my soul from sin's decay.

Guard me from impurity.

Fill me with sincerity

For the cause of thy sweet Son.

Have Satan's every snare undone.

Suffer not the world to dim

My love for Jesus. Please ask Him,

On vocation's path to guide

My falt'ring steps thro' storm and tide.

Teach me to be humble, and

God's holy Will to understand.

Make me obedient e'en as thou

Wert on earth. Do not allow

My feeble, human heart to crave

Aught but souls Christ came to save.

Grant me after fruitful life

Glory's crown and rest from strife.

Then for ages without span

I'll praise thee, my Queen.

Amen.

J.R.



His Holiness Pope John XXIII



... and upon this rock . . .

The whole world felt that the death of Pope Pius XII was the loss of a great light — the light of sanctity. Pope Pius, in his life and in his death, brought both the Catholic Church and the Papacy more to the attention of the world than did any other Pontiff before him. The life and efforts of our late Pope shone with sanctity in his public and in his private life, constituting him a true father of souls. Pope Pius' efforts to bring about a lasting peace, based on justice and charity, were appreciated by men of all nations. Few men, if any, were more honored in death, by people of all creeds, than was our late beloved Pius XII.

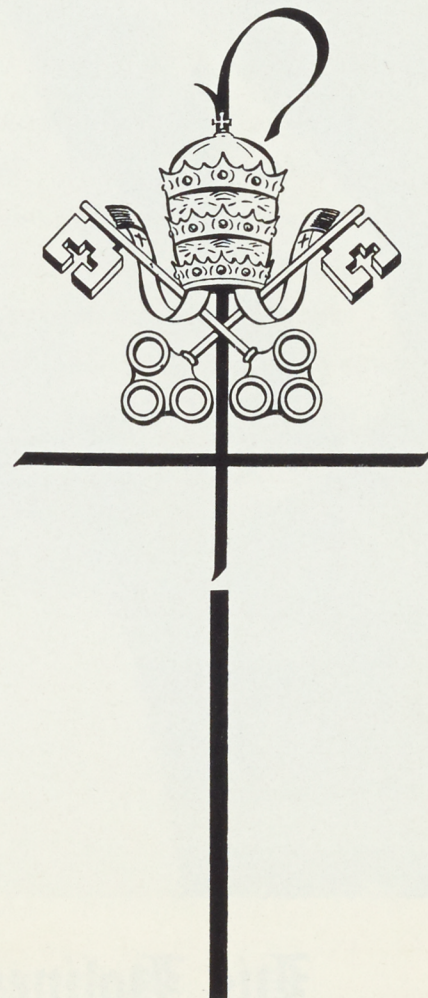
We are inclined to think that on the death of Pope Pius many felt that it would be next to impossible to choose a successor who could continue the great work of this Pope of Peace.

On the election of John XXIII there seemed to be some disappointment that a man of his advanced years should have been selected. But Pope John's election is proof that the Holy Ghost still guides the destiny of Holy Mother Church.

In the few months since he ascended the Pontifical Throne, Pope John has won the love and respect of the whole world. The Holy Father's sanctity and humility have already manifested themselves, and show signs of great things to come. By the calling of an Ecumenical Council to work at the union of all the Christian Churches, he will surely achieve results which will be for the betterment of the world. For this intention we must all pray in order to assist him in his endeavours and worthy labors.

Pope John XXIII will continue to strive for peace and unity. He will make his contribution to the Church with the help of its Divine Founder, Jesus Christ, who while on earth told his apostles: "And behold I am with you all through the days that are coming until the consummation of the world." (Mt. XVIII:20-Knox).

We lost a great Pope; we have a great Pope.





His Holiness Pope Pius XII

REQUIESCAT IN PACE

A POSITION OF VALUE

"Here Peter took occasion to say to him: 'We, you see, have given up everything to become your followers. What, then, are we to get?' Jesus said to them: 'I tell you with assurance: in the final generation, when the Son of Man takes his seat on a throne befitting his glory, you, my followers, will, in turn, be seated on twelve thrones and have jurisdiction over the Twelve Tribes of Israel. And so in general: whoever gives up home, or brothers, or sisters, or father, or mother, or children, or lands, for the sake of my name, will receive a hundred times as much and will inherit eternal life.'"

What constitutes a religious vocation? The essence of a vocation is a call from God. "I haven't heard God call me," says the young Catholic, "so I guess I have no vocation." Let's not jump to conclusions concerning such a tremendous consideration; the call from God is rather mysterious and somewhat difficult to recognize. God must not be expected to send an angel to personally inform the young Catholic of his or her vocation to be one of the elect. If one waits for this to occur, he is likely to find himself still waiting when judgment day arrives.

To say that God calls in a subtle manner would be putting it mildly, for He beckons us in an endless variety of ways. We could say that this call is like the whisper of the wind about which Christ says, "The breeze blows where it will, and you can hear its sound; but you do not know where it comes from or whither it goes."

In any case there must be a call, for as St. Paul tells us, "... a man does not arrogate to himself this dignity, but is called to it like Aaron." (Hebrews 4:5) It is apparent from the Gospels that the Apostles and disciples of Christ were only those whom He chose. "He then went up the hillside, where He summoned into his presence men of His own choosing."

It would certainly be folly for a person to decide on his own about a religious vocation. The contrary is true. When one embarks on the seaway of the religious life with the approval of his pastor and those placed in authority, he need not work himself into a state of utter distraction concerning his vocation. A vocation is not a direct call from God, nor is it an inner "inspiration" of the



Holy Ghost. As regards the priesthood — a candidate having the necessary qualities is asked by the bishop to receive Holy Orders — this constitutes a true vocation!

"What qualifications must I have to enter the Seminary?" queries the young man. The essential requirements of an aspirant to the priestly state are four. The first three are these: he must be of sound mind, sound body and sound spirit; the latter understandably being the chief factor. Of what value would be a priest with supreme genius and the healthiest of bodies if he lacks the piety which should be the stamp of the priesthood? Sending a worldly priest to care for the spiritual needs of the people is like sending a wolf to guard the flock!

But the fact that one isn't exactly "wowing" the world with his marks in school shouldn't be too much of a

discouragement. People once considered a certain young man to be rather dull. At the age of sixteen he was given a letter by the prefect of studies, a young Jesuit, to be presented to his father. After reading the letter, that evening the good parent and his son went to the school. The well-meaning prefect pointed out that very few were called to the "life of the intellect" and especially to that of the priesthood. In view of the boy's low academic standing he felt it probably a mistake to keep the boy in school, suggesting that a trade might be the solution. The boy's father thanked the priest kindly, then he and the boy took their leave.

During the long trip home not many words were spoken. But those words were directed to the lad by his wise and understanding father — and are remembered to this day. The words? "Carry on, son!"

Then, after an interval, a few more well chosen words: "Do the best you can, 'tis all God asks. He'll do the rest." The faith of the father in his boy was certainly well warranted. The boy: Richard J. Cardinal Cushing, Archbishop of Boston.

The requirements expected of a candidate are piety, health and average intelligence. But the chief factor — the one indispensable — is proper intention. This intention may vary slightly from one aspirant to the next, but two stand out as motives not to harbour. Should one enter the seminary against his will in an effort to please parents, relatives or others, he is doing nothing less than requesting a life of distress and discontent. And should one presume to trespass upon the precincts of the seminary out of base, selfish motives, for example the desire to lead a "soft" life in the priesthood, he is heading for an eternity of 'discomfort.' To enter the seminary through either of these motives would be to enter the banquet hall without the appropriate and necessary wedding garment.

"The call to the priesthood consists . . . in the right intention on the part of the candidate, combined with the bodily, spiritual, and moral qualifications that fit him for the priestly office." From these words of Pius XI taken from "The Catholic Priesthood" we may easily discern that what really counts is the right intention.

Pope Pius goes on to state what would be the ideal intention: "the noble motive of consecrating oneself to the service of God and to the salvation of souls." This is the ideal. All priestly aspirants should ever strive to purify their motives so as to conform more and more with this ideal, always keeping in mind that, while they may mistrust themselves, they may nevertheless place their utmost confidence in God. After all, He has done the choosing, not they!

"Presently someone approached him and said: 'Rabbi, is there something good that I can do so as to win eternal life?' He said to him: 'Why do you consult me about something good you could do? There is One who is absolutely good! If you want to enter eternal life, keep the commandments . . . ' 'I have observed all these things,' the young man replied, 'what am I still lacking?' 'If you want to be perfect,' Jesus said to him, 'go and sell all your possessions and give the proceeds to the poor — for which you will have an investment in heaven; then come back and be my follower.' When the young man heard the answer, he went away with a heavy heart; for he had much property."

Here we have the classic example of a rejected vocation. The young man committed no sin, but it is apparent that the betrayal of his vocation did not leave him in a happy frame of mind. How many young men today turn their backs on Christ and go away sad? If Christ shows his special love for us, how can we reject him?

There is nothing comparable in grandeur to the priesthood. God calls his priests for the benefit of His people — "I have appointed you that you should go and bear fruit, that your fruit should remain." To what greater honor could one aspire? God's call should be welcomed, and answered quickly and surely.

Christ, finding Peter and Andrew casting their nets into the sea, simply said, "Come, follow me, and I shall make you fishers of men." The Gospel continues, "At once they abandoned their nets and became His followers." Similarly, He came upon the brothers James and John in a boat with their father and hired help mending their nets. Upon hearing Christ's call, "they abandoned their father Zebedee with the hired help in the boat, and became His followers."

The Gospel also contains an enlightening lesson from those who evade entering the seminary because of what they consider to be a more pressing duty. "Another one of his disciples said to him; 'Master, allow me first to go and bury my father.' 'Stay in my company,' Jesus replied: 'Leave the dead to bury their own dead.' " Should God call us to His sacred ministry, He expects and sincerely desires that we too give the answer of Moses when God called him from the burning bush: "Here I am."

Naturally, any young man, like the Apostle Peter, wants to know what recompense he will receive for a devoted life spent in the priesthood of God. The answer is supplied by Christ Himself in the passage that opens this article. The reward reaped by any and every chosen and dedicated priest is all we could ask for—and more.

For our capital investment we receive a hundredfold interest in this life, plus an infinite treasure—an everlasting seat in the Heavenly Kingdom—in the next. For those seeking the most remunerative job of them all, the priesthood is their "best bet;" it is the position which definitely pays the most. It is a position of value.

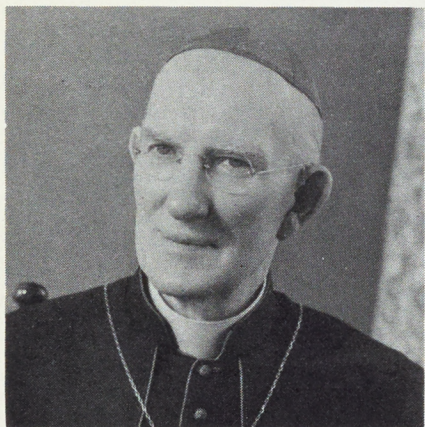


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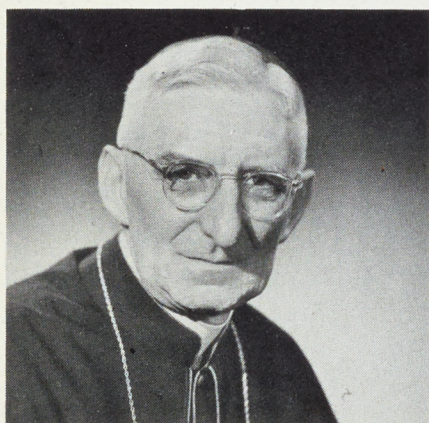
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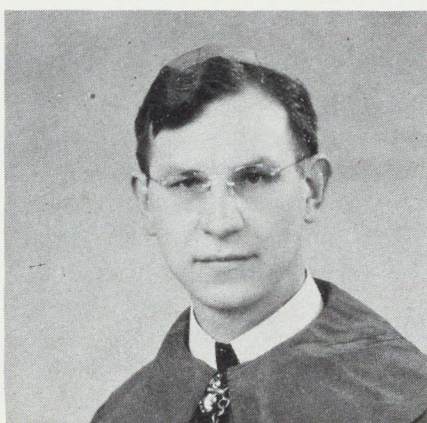
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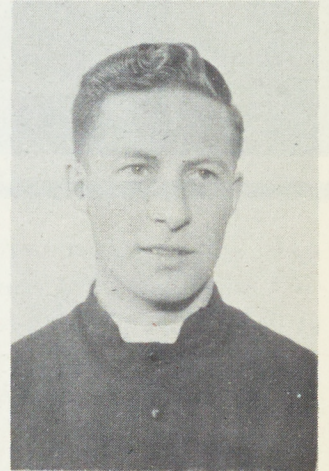
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Ukrainian Bishop of Saskatchewan

Reverend Ronald Dobbin

Father Dobbin was born and educated in elementary schooling at Dominion, Nova Scotia. During the time of Father's high school training his family moved to Walkerville, Nova Scotia, the town which he now calls home. After graduating from Walkerville-Evanston School in 1951 Father enrolled at St. Francis Xavier University to begin studies leading to the Bachelor of Science degree which was awarded him on May 23, 1955. Father Dobbin entered St. Joseph's Seminary in the fall of that same year.

At the seminary Father Dobbin was an active participant in all fields of activity. Besides serving terms as president of St. Basil's Society and secretary-treasurer of the Mission Society he was dean of the student body during his last year.

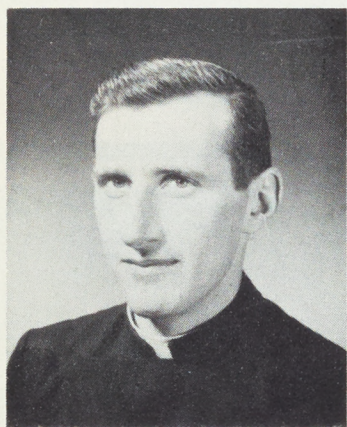
Father Dobbin was ordained to the Holy priesthood in May 23, 1959, by the Most Reverend John R. MacDonald, Bishop of Antigonish, in St. Ninian's Cathedral, Antigonish, Nova Scotia. On the day following his ordination Father Dobbin celebrated his first Solemn High Mass in St. Francis de Sales Church at Lower River Inhabitants, Nova Scotia.



ORDINANDI

Reverend James Hagel

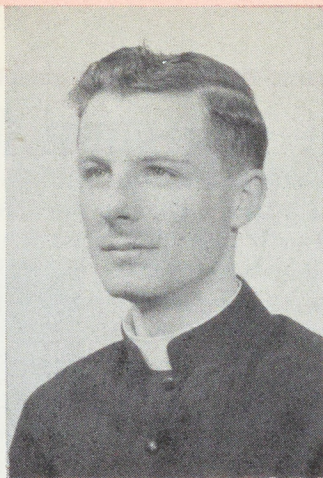
Father Hagel was born and educated in Beiseker, Alberta. He received his elementary and junior high school at Silbernagel Country School and Beiseker School. In 1957 Father enrolled at St. Anthony's College in Edmonton where he spent the following two years. He entered St. Joseph's Seminary on September 9, 1953, to begin the spiritual and intellectual formative training essential to the priesthood.



In the course of his seminary life Father Hagel served as president of the Catholic Action Club and president of the Sports Committee. He was an outstanding "A" league hockey star but he will perhaps be best remembered for the projects of maintenance and construction which he willingly undertook and skillfully accomplished; when something was in need of repair around the seminary the byword was, "See Father Jim."

Father Hagel was ordained to the holy priesthood by the Most Reverend Francis P. Carroll, Bishop of Calgary, on May 23, 1959. He celebrated his first Solemn High Mass at Our Lady of Assumption Church in Beiseker on the following day, Trinity Sunday.





Reverend Edward Lynch

Father Lynch was born and educated in Lowell, Massachusetts. After graduating from Keith Academy in 1948 he served one year in the United States Navy; then he entered St. Francis Xavier University where he spent the following five years gaining a Bachelor of Science degree and a Baccalaureate in Education. In the fall of 1955 Father Lynch came to St. Joseph's Seminary to begin the training aimed at the formation of a priestly character.

Father Lynch's many capabilities made him an active and positive participant in all phases of seminary activity.

Father Lynch was ordained to the holy priesthood by the Most Reverend Jeremiah Minchan, Auxiliary Bishop of Boston, on May 23, 1959, in the Carmelite Seminary, Hamilton, Massachusetts. On the following day, Trinity Sunday, he celebrated his first Solemn High Mass at St. Rita's Church in Lowell.

Reverend Raymond Lowing

Father Lowing was born in Winnipeg and was educated at various schools in the three prairie provinces. He received his high school education at St. Mary's School in Calgary from which he graduated in the summer of 1953. On September 9th of that same year Father Lowing entered St. Joseph's Seminary to begin his training for the priesthood.

Father Lowing's eagerness for work and his efficiency in its performance were manifested by the capable manner with which he handled the positions of director of the Dramatics Society, editor of the *Vox Ovium* and secretary-treasurer of the Mission Society.

Father Lowing was ordained to the holy priesthood by the Most Reverend Francis J. Klein, D.D., Bishop of Saskatoon on Trinity Sunday, May 24, 1959, at St. Michael's Church in Saskatoon. He sang his first Solemn High Mass in the same church on the following Monday, May 25.



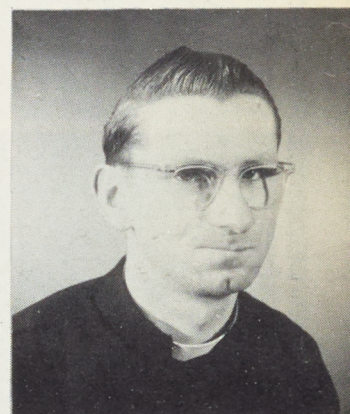
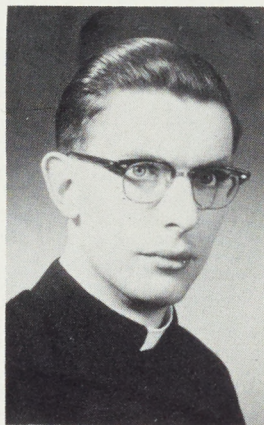
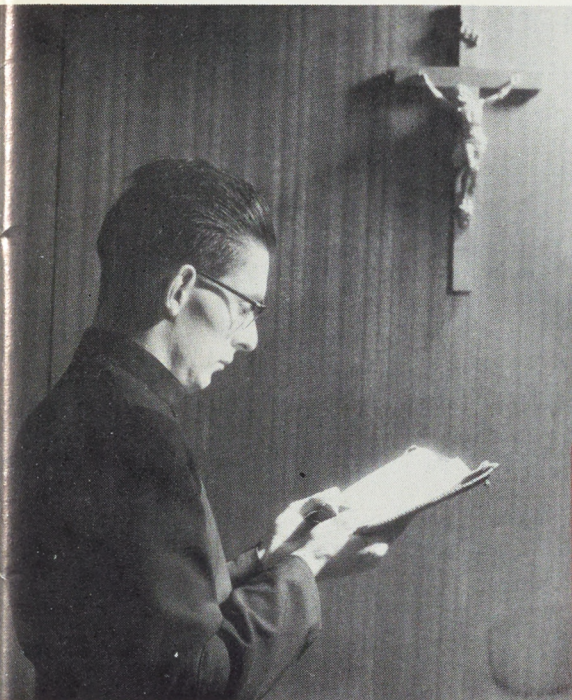


Reverend V. John Petravicus

Father Petravicus was born and educated in Bellevue, Alberta. After completing a business course at Mount Royal College in Calgary, he attended St. Anthony's College in Edmonton for two years in preparation for admission into the seminary. Father Petravicus entered St. Joseph's Seminary in the fall of 1954 to begin the formative training preparatory for the call to the priesthood.

His capabilities were recognized and well utilized during his seminary years as is evidenced by his election to the following positions: president of the Third Order of St. Francis, secretary-treasurer of the Mission Society and Sacristan.

Father Petravicus was ordained by the Most Reverend Francis P. Carroll, D.D., Bishop of Calgary, on May 23, 1959, at St. Mary's Cathedral in Calgary. He sang his first Solemn High Mass at St. Cyril's Church in Bellevue on the following day, Trinity Sunday.

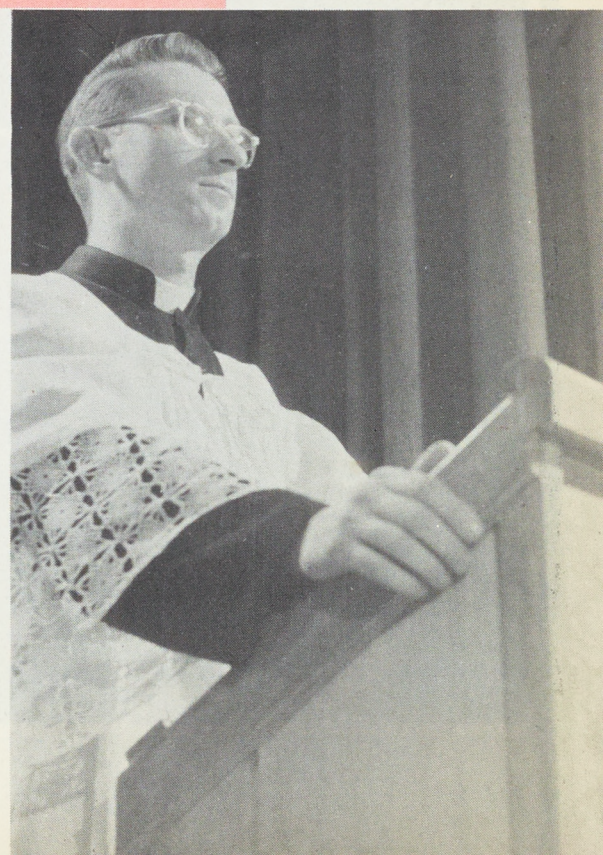


Reverend Gerard MacInnis

Father MacInnis, a native of Nova Scotia, was born in Antigonish but has lived in Stellarton for most of his life. He received his elementary and high school education at Our Lady of Lourdes Parish School in Stellarton and at St. John's Academy in New Glasgow. After graduating from high school, Father spent one year working towards a degree in Arts at St. Francis Xavier University. Having the goal of the priesthood before him with the Edmonton Archdiocese as his prospective field of labor, Father MacInnis entered St. Joseph's Seminary on September 9, 1952.

Father MacInnis's quiet yet efficient manner earned for him selection for the position of seminary librarian, a post which he held for two years.

Father MacInnis was ordained to the holy priesthood by the Most Reverend John R. MacDonald, Bishop of Antigonish, on May 23, 1959, in St. Ninian's Cathedral, Antigonish. He sang his first Solemn High Mass in Our Lady of Lourdes Church, Stellarton, on the following day.



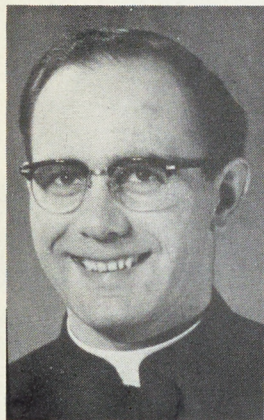
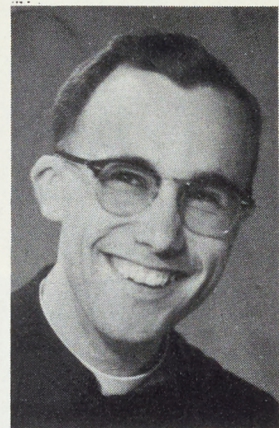


Reverend Lester Roberge

At an early age Father Roberge moved from St. Edward, Alberta, the place of his birth, to the west coast, making his home at Maillardville. After completing elementary schooling in Maillardville Father attended St. Peter's College in New Westminster to pursue his high school education. Two years later he entered Christ the King Minor Seminary from which he received a Bachelor of Arts degree in 1955. Father Roberge came to St. Joseph's Seminary in the fall of 1957 to complete the theological studies required of one who is called to share in Christ's Priesthood.

Father's possession of academic keenness tempered with a congenial manner made him a welcome member of the "seminary family."

Father Roberge was ordained to the holy priesthood by the Most Reverend William M. Duke, D.D., Archbishop of Vancouver, on March 14, 1959, at Holy Rosary Cathedral in Vancouver. He celebrated his first Solemn High Mass at Our Lady of Lourdes Church in Maillardville on the following day, Passion Sunday.

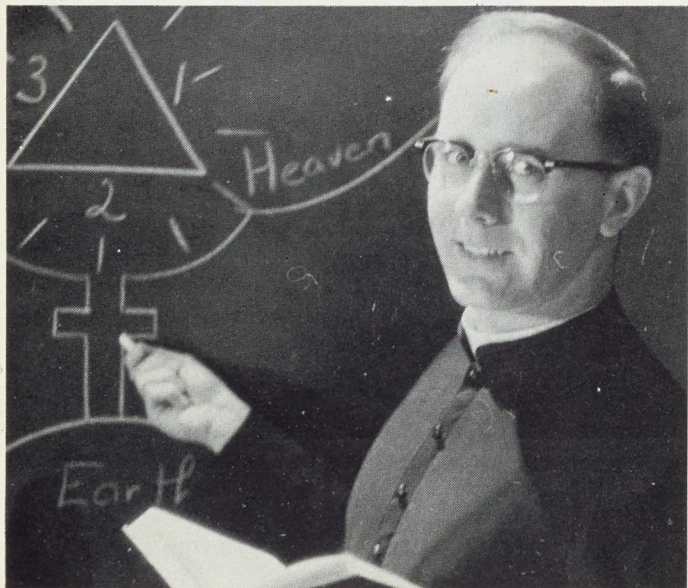


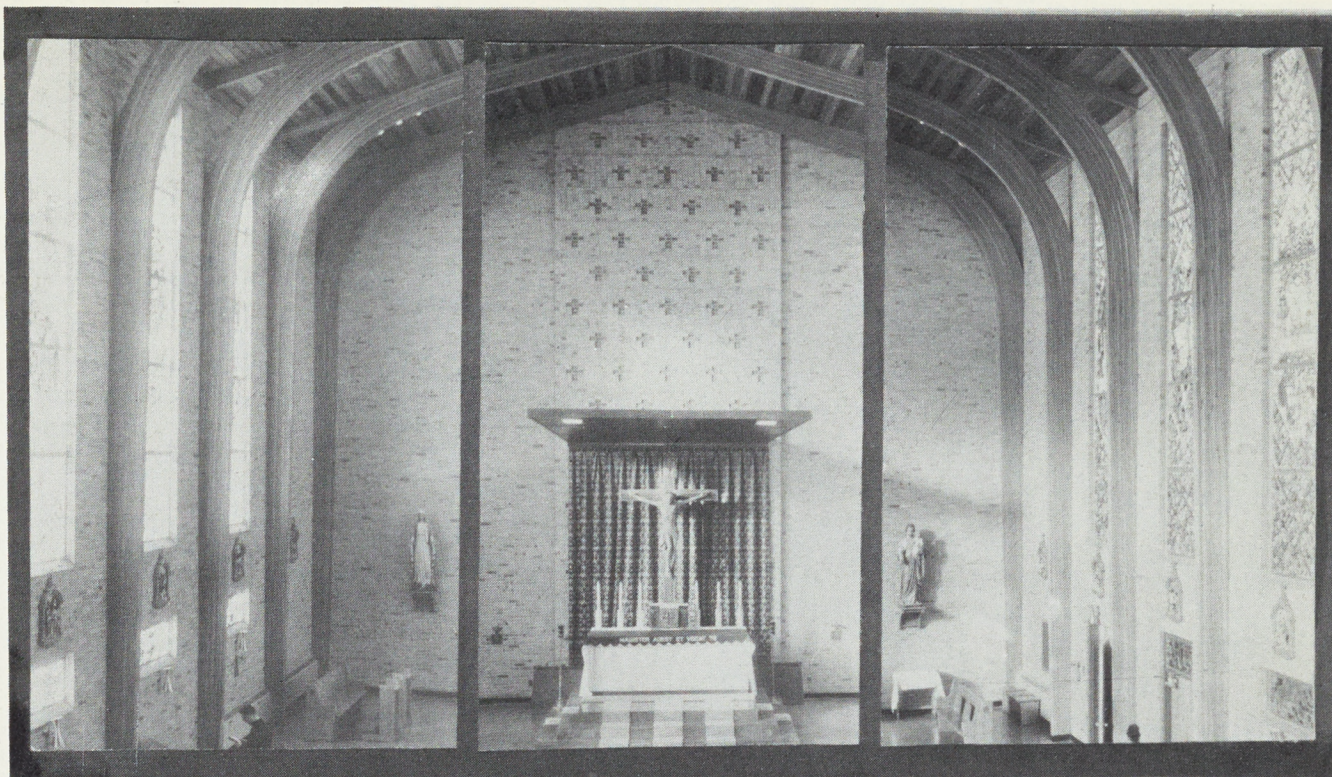
Reverend John Nowakowski

Father Nowakowski, a native of Clandonald, received his primary and secondary education at Rusylvia Country school. He attended Clandonald high school, and graduated in 1951. Father then enrolled at the University of Alberta in the Faculty of Education and taught school for one year. He entered St. Joseph's Seminary in the fall of 1953.

During the years of priestly formation in the seminary, Fr. Nowakowski held the position of secretary-treasurer of the Catholic Action Club and president of the Catechetical Groups. Being proficient in bookbinding, leatherwork and carpentry, he was the mainstay of the seminary shop.

Father Nowakowski was ordained to the holy priesthood by the Most Reverend Anthony Jordan, O.M.I., D.D., Coadjutor Archbishop of Edmonton, on May 28, 1959, the feast of Corpus Christi, at St. Columban's Church in Clandonald. He celebrated his first Solemn High Mass in the same church on the following Sunday.





"Sleeping in Chapel"

What goes on in chapel? We can answer this question in one word, prayers. However, if we delve more deeply, we find that we uncover a strange phenomenon; at least it is strange in that it takes place in chapel. Did you know that some people sleep during meditation?

About a month ago someone was commenting on meditation and he said that Mr. M. Hagel will get to heaven through effort if not through actual good works; that man fights a "battle royal" every morning. Pennyworth squealed! Mr. J. Murphy says that his beloved roommate usually has his head resting on his chest two minutes after his entrance, that is, when he makes it to chapel. Mr. Murphy forgets, though, that he, too, has difficulties. Every morning around twenty to six, his guardian angel awakens him by gently knocking on his door. As for Mr. Berezan's present state, actually we cannot blame him; after all, even "Killer" got up and locked his door.

No doubt the readers already realize that the only reason I wrote the above paragraph was to give an example of how we joke about each other. As a result of the teasing we do, I thought that perhaps some of the faculty might doubt that we, the seminarians, are serious about our vocations. So you see, gentlemen, I'm doing you a big favor; I intend to convince them of quite the opposite.

But, what does go on in chapel? As I answered before, prayers, in a sense, a class on personal sanctification, with Our Lord as teacher.

When we read a book about a saint, we invariably find that he conquered the flesh; that he worked for God alone, and so forth. One thing seems to be always missing

though, and that is just how to reach sainthood. Does any man know the answer? Perhaps some do; I don't, but I know of a person who does! The person that I am talking about is the One who lives in the tabernacle on the altar. Who could be a better teacher than Our Divine Lord Himself? He told us what we must do in order to become saints when He said, "learn of Me for I am meek and humble of heart." We must become humble as our Lord is humble.

Still we haven't uncovered the road to sainthood. Why? Because there is no such thing as a road to sainthood, it is only a path, a path for you alone. It is only a path because sanctification is a personal work. Very probably no two people reach the same degree of sanctity through the same means. Therefore, sanctification is a personal work along your own path.

You will ask then, "Who will help me find my path?" The answer is obvious: Christ.

Here especially, our Lord surpasses any other teacher. He deals with each one of us individually, and is always able to help us since He knows each of us better than we know ourselves.

During meditation, particular examen, and examination of conscience, especially, we can say, "Jesus conducts a class with us." We can almost say that He teaches us then as He was teaching the doctors of the law when our Blessed Mother found Him in the temple. It is we who do the meditating, but only by His grace. If our Lord left us on our own, we would not get very far. In our particular examens, who helps us? Our examination of conscience too depends upon grace from Him. He Himself said, "Without Me you can do nothing."



The Peace Offering

by D. Roberts

Boys Will Be Boys

In far off Palestine a Child was lost for three days. This Child was Christ, Son of Mary and of God. Another son too was lost but this one is known simply as the Prodigal Son. Both these sons caused much anguish to the hearts of their parents by their absence.

Christ, on being found, simply asked Mary and His foster father, Joseph, if they did not know He must be about His Father's business. He then returned home and was subject to them. The Prodigal Son in similar fashion went home and was obedient to his parents. The question we might ask is "Who would have more reason for going home and being obedient?" To this question the answer is obvious; for certainly Christ, being God, strictly speaking had to be obedient to no one. However, He followed the dictates of His parents' wishes. At the marriage feast at Cana, Christ performed His first public miracle by changing urns of water into wine, a miracle prompted by Mary's wish, as miracles are still being performed at her prompting.

The Prodigal Son also returned to his father's house but certainly under different circumstances. His return was marred by having spent a fortune gratifying his every desire. If he were living today, we would see him sporting a flashy convertible, taking in the latest party and being the cause of much anxiety to the conscientious parents of his many friends. The final outcome of his riotous living was that he was broke; he was no longer received by his associates, but was fit only to take care of a swine herd, and generally speaking he had become a headache to himself and to all around him.

To expect anything else would be foolish, for our bodies are not able to take the abuse we give them at times. The headache is simply the body's way of telling us to change our way of living; otherwise we are heading into serious trouble. Sometimes too, when we have done something we know is wrong, we develop a headache, since our conscience then starts to pick on us, reminding us to make right the wrongs we have committed. In other words, when we start having pains and aches it might not be a bad idea to ask ourselves, "Well,, what did I do that

was wrong this time?" Then we can get that aspirin, and if the wrong has been righted we may safely hope that the aches will not return. Perchance we may not even need the aspirin.

We saw in a previous paragraph that both these boys returned home and were obedient to their parents. This in itself isn't too surprising unless we consider Jesus as God. He, however, saw fit to be obedient and did it for many years without being seriously obliged to do so. The Prodigal Son, however, was obliged to be obedient if he wanted a roof over his head. We, too, have the obligation of obedience, if not from physical necessity, at least from spiritual necessity. Spiritual necessity of course implies the obligation we have for obedience to our parents and superiors. Christ shows us the way in this, as in everything else, and although there is no mention of His being joyous about it, He undoubtedly was. Who could resist being obedient to such a lovely Mother? Who could resist being joyous in his obedience to such a loving Mother? In similar fashion, who of us can resist the pleading tears of earthly parents, particularly when their requests are for our own good? By our obedience to our parents and superiors we show our obedience to God, for they are His representatives and our guardians. One day they will be asked to give an account of their responsibilities to God. Much of their answer will depend on how we have cooperated with their directions. Perhaps they will have found their sons and daughters so completely impossible that they have long ago given way to a type of despair and have been forced to pay the consequent penalties. It might even mean their eternal damnation.

The Prodigal Son had good times while he was living with his parents but didn't recognize them as such. Don't let us make the same mistake and perhaps ruin the dreams of the future. Don't sacrifice your future happiness for an evening's nonsense but rather follow the boy, Jesus, back with His parents to Nazareth where you will enjoy not only the thrill of this earthly life, but too you will prepare for the joy of being united with them forever in heaven.



FACULTY

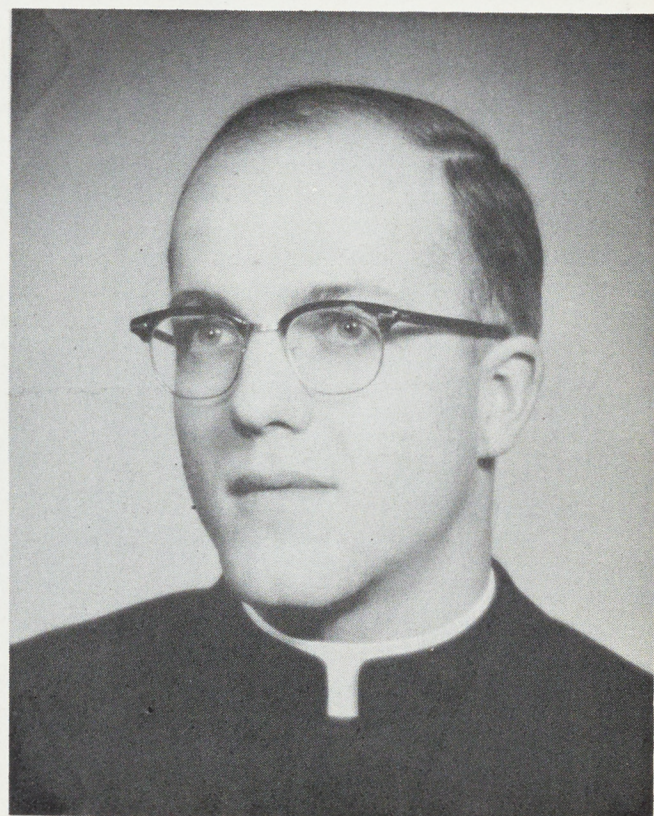


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Rector
Professor of Latin



REVEREND P. J. O'REILLY, S.T.D.
Vice-Rector
Professor of Moral Theology and Liturgy



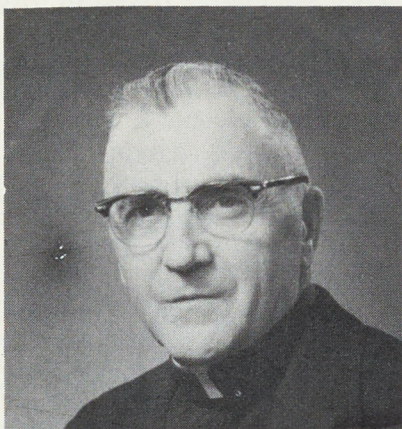
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REV. J. HOLLAND
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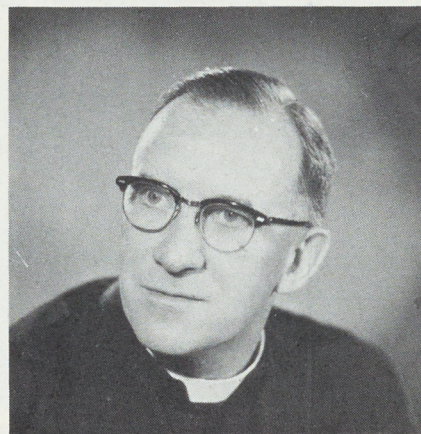
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Bursar
Professor of Homiletics

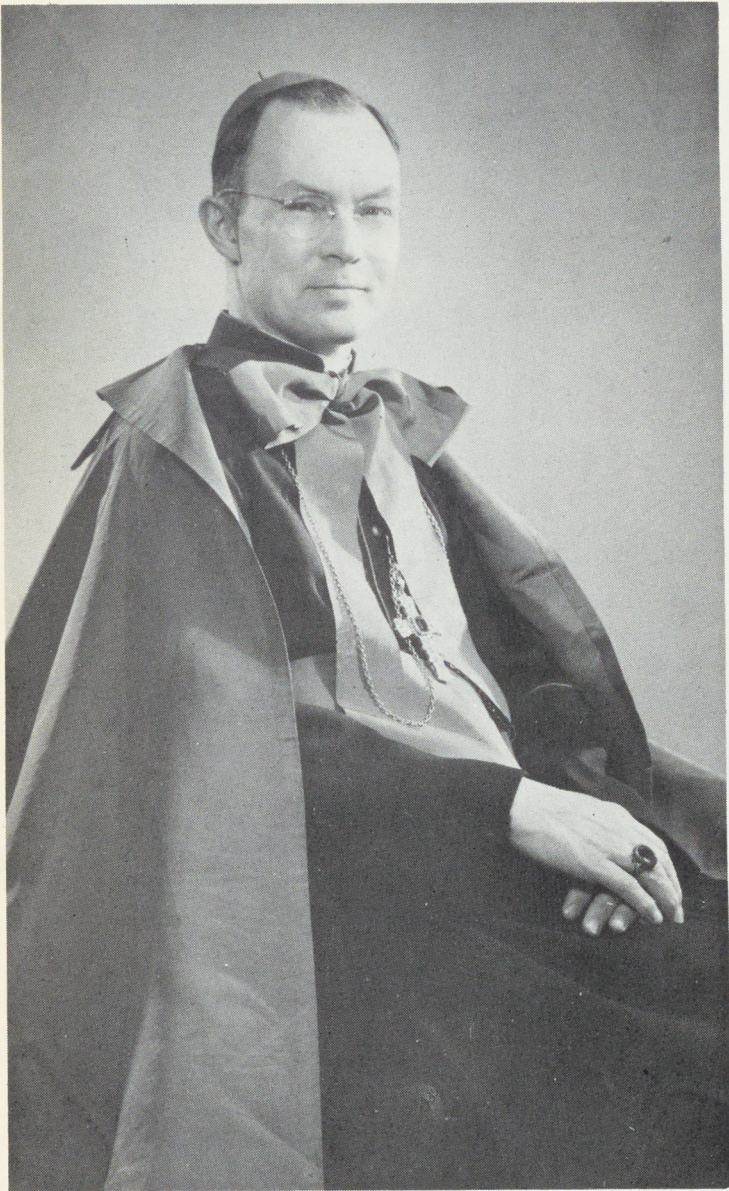


REV. H. VINCENT, B.A.
Professor of French

ALUMNI SECTION

Congratulations

Bishop Doyle



Seminary and at the same time enrolled at the University of Alberta where he received the degree of Bachelor of Arts in 1934. After completing his four years of theology, he was ordained on June 5, 1938, by Archbishop J. H. MacDonald of Edmonton.

His first assignment after ordination was two-fold; he was named assistant at St. Joseph's Cathedral and assistant Chancellor to the Reverend E. Q. Jennings, now Bishop of Fort William, Ontario. During these years he also served the mission parishes of New Sarepta and Redwater. Two years later he was appointed Chancellor of the Archdiocese. In 1946 he was sent for further studies to St. Paul's Seminary, which is on the University of Ottawa campus, and in 1949 received his Doctorate in Canon Law. Upon his return to Edmonton he again resumed the office of Chancellor and was also appointed Professor of Canon Law at St. Joseph's Seminary. He remained in both these offices until his appointment as Bishop of Nelson.

That he has filled both offices ably and efficiently is evidenced by his elevation to the Episcopate. What more fitting tribute could be given him by Holy Mother Church whose policy it is to honor those who serve her well with ever greater responsibilities as well as with greater dignity of office!

Most of the immediate family of Bishop Doyle, including his mother, now live in Vancouver. His father, John J. Doyle, died in 1956. Four of his brothers are in the building construction business and another is in the plumbing business. One is a pilot for TCA. One of his sisters is a member of the Congregation of the Sisters of St. Joseph of Toronto.

As Chancellor of the Edmonton Archdiocese, Bishop Doyle became one of the city's best known priests among both Catholics and non-Catholics alike. He is the first native Edmontonian to be raised to the dignity of the Episcopacy in the Catholic Church. While it is true that a large number of priests from the Edmonton Archdiocese have been appointed bishops, Bishop Doyle is the only one so honored who grew up here and can call Edmonton his true home.

The new Bishop has also left behind him the reputation of being one of Edmonton's busiest priests. Besides his duties as chancellor and professor of Canon Law, he has at various times served as administrator in a number of city parishes. He built St. John's and St. Theresa's churches in Edmonton, St. Clare's at Redwater, and was in charge of the preliminary construction of the Assumption Church in the city. He also played a leading role in the planning and construction of our new St. Joseph's Seminary and in the opening of Holy Cross Cemetery, both on the St. Albert Trail just north of Edmonton.

It was with great joy that the faculty and students of St. Joseph's Seminary received word of the appointment of the Most Reverend W. Emmett Doyle as Bishop of Nelson, B.C. We of St. Joseph's are, no doubt, only a small fraction of all those, both clergy and laity, who are truly happy at his appointment. While we regret his loss to us as a professor we cannot but rejoice that the Church has raised a truly worthy priest to the office of "pastor of souls" in the fullest sense of those words.

One of a family of twelve children, eleven of whom are still living, Bishop Doyle was born in Calgary on February 18, 1913. When he was one year old, the family moved to Edmonton and a year later to Lafleche, Saskatchewan. The family returned to Edmonton in 1922. Bishop Doyle received his early education at Sacred Heart School and St. Joseph's High School. One of his teachers while at St. Joseph's High was our own Father Daly, now a member of the Seminary Faculty. In 1931 upon graduation from High School he entered St. Joseph's

CONSECRATED AT EDMONTON BY APOSTOLIC DELEGATE

On December 3, 1958, Most Reverend Giovanni Panico, Apostolic Delegate to Canada at that time, assisted by Most Reverend F. Allen, Auxiliary Bishop of Toronto, and Most Reverend M. C. O'Neill, Archbishop of Regina, consecrated Bishop Doyle to the Episcopacy in St. Joseph's Cathedral. Most Reverend F. P. Carroll, Bishop of Calgary, preached the special sermon in English and Most Reverend P. Lussier, C.Ss.R., Bishop of St. Paul, Alta., preached in French. Honorable J. J. Bowlen, Lieutenant-Governor of Alberta, Honorable F. C. Colborne, M.L.A., representing the premier, and Mayor W. Hawrelak of Edmonton were among the special guests present at the consecration. More than fifteen Archbishops and Bishops and some two hundred priests filled the sanctuary and front pews of the Cathedral. All the remaining space was filled with Sisters, Seminarians and the faithful.

Following the consecration, a clergy luncheon was held at the Macdonald Hotel. At the special request of Bishop Doyle all the seminarians were included among the guests. Archbishop MacDonald presided and addresses of congratulation were given by the Right Reverend M. J. O'Gorman, D.P., and the Right Reverend J. R. Ketchen, D.P. A presentation was also made on behalf of the clergy of the Archdiocese. In the evening a public reception in honor of Bishop Doyle was held in the Jubilee Auditorium at which some twelve hundred people met the new Bishop and the Apostolic Delegate.

The faculty and students of St. Joseph's were especially honored on December 6, the Saturday following his consecration, when Bishop Doyle celebrated his first Solemn Pontifical Mass in the Seminary chapel. After a special dinner at noon in our seminary refectory, a presentation was made to Bishop Doyle by Father P. J. O'Reilly on behalf of the faculty, and by the Reverend Mr. Ronald Dobbin, dean of the student body, on behalf of the seminarians. After thanking the faculty and students for their gifts and best wishes, Bishop Doyle recalled some of the events of his life, from his boyhood and school days, his time in the seminary, his years as curate, as chancellor and as professor. Especially he spoke of his life as a priest and of some of the struggles and hardships he met, pointing out what we as future priests can expect to experience. He stressed in particular what must be avoided and what must be done to expect a fruitful ministry, that above all the interior spiritual life of each of us must always be our first concern, that we cannot expect to sanctify others, to lead other souls to Christ, unless we ourselves are truly holy.

BISHOP DOYLE INSTALLED AS THIRD BISHOP OF NELSON

Most Reverend W. E. Doyle was formally installed Third Bishop of Nelson in the sixty-year-old Cathedral of Mary Immaculate on December 10, 1958. Most Reverend M. M. Johnson, Coadjutor-Archbishop of Vancouver,

officiated at the installation ceremony. After the ceremony which was attended by four Bishops, more than seventy priests and religious, as well as many of the faithful, a civic reception was held in the Capitol Theatre. There he received public welcome from representatives of the clergy and laity. Mayor T. S. Shorthouse welcomed him on behalf of the City of Nelson.

As third Bishop of Nelson, Bishop Doyle succeeds Bishop T. J. McCarthy who was appointed to the newly-erected diocese of St. Catharines, Ontario. Most Reverend M. M. Johnson was the first Bishop of Nelson; he was appointed in 1936 to the new see and served there until 1954 when he was made Coadjutor-Archbishop of Vancouver. It was especially fitting that he who had spent so many years in Nelson should preside at the installation; he could thus give a special welcome to Bishop Doyle on behalf of the Church, the clergy and laity whom he knew so well.

The far-flung diocese of Nelson covers an area of 48,000 square miles; a vast, sparsely-populated land of mountains, forests, deep glacier-fed lakes, and foaming rivers. From the American border on the south and the Alberta border on the east it stretches nearly three hundred air-miles westward past the orchard-covered Okanagan Valley, and northward more than two hundred air-miles. To care for its Catholic population of 22,250 there are forty-eight priests in thirty-one parishes; attached to these are seventy-five missions. There are also five parochial schools. In Nelson itself there is a beautiful one hundred bed Home for the Aged, staffed by the Sisters of St. Ann, and nearby is Notre Dame, the first and only college in the interior of British Columbia. It is affiliated with Gonzaga University in Spokane. Among the various religious orders and congregations of men in the diocese are the Franciscans, the Redemptorists, the Oblates, and the Graymoor Friars. The hospitals and schools are staffed by the Sisters of St. Ann, the Sisters of Charity of Halifax, the Sisters of St. Joseph of Newark, the Sisters of Providence, and the Sisters of the Atonement of Graymoor.

We, the faculty and students of St. Joseph's, shall always have a special place in our hearts for Bishop Doyle because not only is he a "native vocation" but even more important, he is one of our very own alumni and the first to be raised to the exalted office of Bishop. Without doubt it marks another milestone in the history of our seminary! It was here that his priestly vocation was nurtured, developed and finally reached fruition on his day of ordination as a priest. It was here that as a professor he spent many long hours teaching other struggling aspirants to the priesthood. Here it was, too, that he returned as Bishop to celebrate his first Solemn Pontifical Mass so that he might joyfully share with us first the fullness of the priesthood which is reserved to Bishops alone. We fondly hope that in the years to come he will often return to visit us, certain of the special affection we also have for him. Nor shall we cease to pray always that God will bless his new work and grant him many years of fruitful labor as shepherd and spiritual father of the thousands of souls of his new and widely-scattered flock.

“ . . . and all the people answered ‘Amen’ .”



On September 3, 1958, the Sacred Congregation of Rites issued an instruction entitled "Sacred Music and the Sacred Liturgy." (Copies are available from : National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W. Washington 5, D.C.). The editorial staff of the *Vox* considered that this was a very timely topic and would definitely draw many good opinions from among the Alumni of the Seminary. We were not disappointed; in fact, the response was very gratifying.

Before stating any of the well thought-out opinions it seems advisable to point out a few of the new regulations, in case some of our less-informed or non-clerical readers are not fully acquainted with them.

"The Sacred Liturgy comprises the entire public worship of the Mystical Body of Jesus Christ, that is, of the Head and of His members" (Mediator Dei). "Liturgical functions" are therefore those sacred rites which have been instituted by Jesus Christ or by the Church and are performed by legitimately appointed persons according to the liturgical books approved by the Holy See, in order to give due worship to God, the Saints and the Blessed (cf. Can. 1256). Other sacred acts performed inside or outside the church, even if performed by a priest or in his presence, are called "pious exercises."

The changes proposed by this instruction are hardly an unprecedented, daring innovation. But it might be asked, how far back does active participation go? Saint Paul, the Apostle to the Gentiles, mentions that the people customarily answered "Amen" to the prayers of thanksgiving (I Cor. 14:16). "Amen" is a Hebrew word meaning "firmly" or "surely." Christ Himself used it as a prefix to statements of especial solemnity. For the faithful it became a means of expressing agreement to what was said. In this way they united themselves with the celebrant, especially at the end of the Canon of the Mass.

There are two forms of Masses: the "sung Mass" and the "read Mass." The Mass is called a "sung Mass" if the priest celebrant actually sings those parts which are to be sung according to the rubrics. Otherwise it is a "read Mass."

Of its nature, the Mass demands that all those present should participate, each in his own proper way. The very best stipulation is that this participation must be interior, exercised in the pious attention of the soul and the affections of the heart. To this interior participation must be added an exterior one, to manifest the community aspect of the Mass. Exterior participation includes position of the body, ritual gestures, responses, prayers and chants. Finally, perfect active participation will be had, when there is also sacramental participation — the reception of Holy Communion. But the point to note is that none of these will come about without instruction.

The most noble form of the Eucharistic celebration is found in the solemn Mass, in which the combined solemnity of the ceremonies, of the ministers and of the sacred music manifests the magnificence of the divine mysteries and prompts the minds of those present to the pious contemplation of these mysteries. There are various degrees of active participation in the solemn Mass:

(a) The liturgical responses are chanted by the faithful: Amen, Et cum spiritu tuo, Gloria tibi Domine, Habemus ad Dominum, Dignum et justum est, Sed libera nos a malo, Deo gratias.

(b) All faithful chant part of the Ordinary of the Mass: Kyrie eleison, Gloria in excelsis Deo, Credo, Sanctus, Benedictus and Agnus Dei. For these the more simple Gregorian themes may be used: Kyrie, Sanctus, Benedictus and Agnus Dei from Mass XVI of the Roman Gradual, the Gloria in excelsis Deo, the *Ite missa est* and *Deo gratias* according to Mass XV; and the Credo I or III.

(c) If the faithful should be very proficient in Gregorian chant, all may chant parts of the Proper of the Mass.

Finally we should consider the degrees of participation of the faithful in read Masses.

(a) Individuals exercise on their own initiative either interior participation or external participation according to the various approved customs of the region.

(b) The faithful offer up prayers and songs in common, provided that all these prayers and songs are suited to the individual, corresponding parts of the Mass.

(c) The most perfect manner of participation is to have the faithful give the liturgical responses to the celebrant, pronouncing the parts proper to them in a clear voice.

(1) The first degree: the faithful give the easiest liturgical responses, which are: Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et justum est, and Sed libera nos a malo.

(2) The second degree: the faithful give the responses of the acolyte, according to the rubrics, recite the Confiteor and the triple Domine, non sum dignus, if Holy Communion is given during Mass.

(3) The third degree: the faithful recite parts of the Ordinary of the Mass with the celebrant, namely: the Gloria, the Credo, the Sanctus and the Benedictus and the Agnus Dei.

(4) Fourth and final degree: the faithful also recite parts of the Proper of the Mass, namely: the Introit, the Gradual, the Offertory and the Communion, with the celebrant.

So much then for the new regulations. The question we asked was: "What would be the best method for putting these changes into practice?" No attempt will be made to mention the names of all those who replied, but we are very grateful for the time and effort they spent. Naturally enough, some of the ideas overlap, so if your answer does not rate a whole paragraph, that is the reason.

Many agreed that difficulties varied from parish to parish and this made any blanket recommendation impossible. It was interesting to note that no rash exuberance was shown; rather, a note of caution prevailed. The very first step suggested was a printed circular of the changes, including explanation for the priests, that they may explain them to the people before putting them into practice.

The difficulty of maintaining a choir in a smaller, rural parish (and some of the larger ones, too) was pointed out as a handicap. Where two priests are present, one could explain the ceremonies and liturgy while it is actually going on; then too, he should direct the singing, to prevent any undue objection of having a lay director.

Mention was made of showing the people that the Holy See ordered these changes and that they are not merely private opinions. This would be followed by having someone read the dialogue responses in loud, clear Latin, thereby initiating the dialogue Mass. Coupled with this answer was another, indicating a deep-rooted problem: the people hate to hear their own voices in church, either in answering the prayers or in singing. The men "sweat gum-drops" when asked to lead the Rosary; besides this the Latin language is a pitfall. A very sound plan should be followed: begin with the children; have junior choirs, let them lead the Rosary—anything to accustom them to doing something publicly. They should be taught the Latin responses wherever possible. For the adults, ten minutes of every meeting of parish societies such as the Confraternity of Christian Doctrine, the Knights of Columbus, and the Catholic Women's League might be used to study and learn the Latin responses. These preliminaries will give the necessary encouragement to start answering in church.

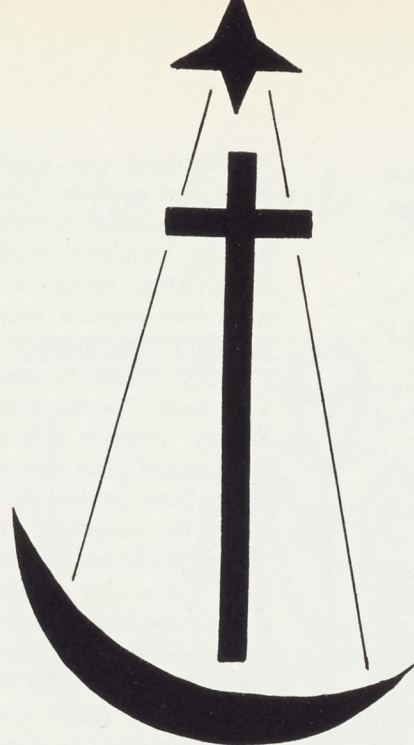
Perhaps the most encouraging reply was the one which spoke from experience. The endeavour to increase the participation should be looked upon as partly trial and error. Participation, not perfection, is what is called for. Since the restored Holy Week ceremonies have indirectly prepared the people for further changes, the next step could be to replace part of the sermon by a brief practice in answering the Latin. Cards are already on order which will have the text and notation of a simple Gregorian Mass. The people will practice all the parts, then on Sunday the trained choir will be interspersed throughout the congregation to keep their neighbours on key. The last point was very well put: The pastor should take it all optimistically, not hope that the Pope is wrong and we all can go back to polyphony "from the loft."

The final word sums up a number of shorter answers. Briefly, self-education, education of the laity and effort are called for. Short sermons on the institution of various rites and ceremonies, over a long period, would promote interest. This accompanied by appointing two older men (ex-altar boys) to lead the responses. Still another angle would be to train the school children (presupposing a separate school) to answer and sing the Mass. Lastly adult education through Confraternity of Christian Doctrine group discussions seems to be another answer.

The old habits make changes difficult. Without a doubt, prudence must come into play. But at any rate, an undercurrent of optimism must flow forth from the thought of all the good which certainly must come from the putting into practice of these new regulations.



Fiat:



Life-Line

In planning your future, and in daily living for that matter, the FORMULA FOR SUCCESS can be summed up in a word of four letters. This simple word is most powerful; it is the recipe for happiness, it is the password to bliss; it is the key to LIFE, and the best four letter word that could be uttered by one hurt suddenly by one of life's unexpected blows. In fact it is the only answer to the world's misery, since it sums up the whole purpose of our existence.

The word is "FIAT", a Latin verb meaning "let it be done." May God's will be done. Whatever God wants. As You wish, Lord. It expresses complete conformity to the will of God; and this conformity or union is love. We love God when we want whatever He wants. When He commands or forbids something and we obey, or when He permits us to suffer pain and we submit, then we practice the sentiments which FIAT expresses. It is this attitude, and this alone which can bring true happiness.

Consider the example of the Blessed Virgin Mary at the time of the Annunciation. God sent His messenger, the Angel Gabriel, to ask a young Jewish teen-ager to be His Son's Mother.

Mary knew from the prophecies of the Old Testament that God had promised a Messiah, and that this Saviour would set up a glorious kingdom. Now the Angel was telling her that she had been chosen from among all women to be the Mother of this King. She also knew that He would suffer much at the hands of enemies. Any mother would rather die herself, than see her own son suffer, but Mary did not hesitate when she realized the sorrow that would be hers, because she knew that others would benefit from her pain. On the other hand she did not seek this honor, though the dignity of being the Mother of God is second only to the excellence of God Himself.

The entire human race would be affected by her reply. She did not say "What can I get out of it?" nor did she ask how much would be demanded of her. She was neither elated by the dignity, nor frightened by the suffering. Her reply was a humble FIAT. She answered, as we recall in the "Angelus," "Behold the handmaid of the Lord. Be it done unto me according to Thy word."

And with what result? "The Word was made flesh." God became MAN. The results of her FIAT were so far-reaching that our minds can never appreciate them. Her answer set in motion the mysteries of the Incarnation and the Redemption! What a powerful word! With a FIAT, God had created Heaven and earth, but the same word on the lips of this beautiful young maiden had an even greater effect; divine LIFE was brought into the world! The maid who wanted only to be God's servant thus played an indispensable role in the salvation of mankind through her FIAT.

God became MAN. And Jesus lived and died in perfect obedience to the will of His heavenly Father; by His FIAT, He made up for the sins of men and made LIFE available to all. God became MAN that man might become GOD! He died that we might LIVE! And He ascended into heaven, leaving the privilege of distributing the divine LIFE to men . . . to you and to me!

What is this LIFE that the FIAT of Jesus and Mary gave to the world? And what have I to do with imparting it? Let us go back to the beginning of time and scan the history of God's loving mercy towards men. When God created Adam and Eve, He gave them many wonderful gifts; the greatest of these was the one we call sanctifying grace. He wished them to share His infinite happiness. But they could not possibly enjoy His happy life with merely human powers. In order to elevate them to

a level where they would be able to enjoy infinite happiness while still remaining human, He gave them sanctifying grace.

This GIFT is a sharing in His divine nature, a participation in His divine life, with powers which we call virtues, to know and to love God as He knows and loves Himself . . . the ability to enjoy HEAVEN! Without this LIFE, a man could no more enjoy heaven than a blind man could enjoy Lake Louise! With it, man is almost equal to God! A treasure beyond compare! With this LIFE, Adam and Eve were more than just creatures of God; they were His CHILDREN, adopted by God. And they had only to pass a test before they could see God and enjoy the eternal bliss of Heaven. But as we know, Adam and Eve disobeyed God and lost all their wonderful gifts. From then on, children came into the world without the supernatural life in their souls, due to this ORIGINAL SIN. Adam's disobedience was the source of death and every evil.

God, in His infinite mercy, planned to restore his LIFE to humanity by becoming man and making up for the disobedience of men. And, just as a woman had helped to lose it, a Woman was to play an important role in restoring it. God chose Mary to be His Mother. At her FIAT, the Second Person of the Blessed Trinity came into the world through her; Jesus Christ redeemed us, gave us a Church with sacraments to communicate to us the LIFE He had won for mankind, then He ascended into Heaven.

Now it is the work of the Church, every member of the Church — to distribute this divine life. Every Catholic has the duty and privilege of communicating grace. How can I bring Christ's LIFE to others? In the same way as Mary did. Mary became the Mother of Christ and our Mother when she said FIAT. I can give LIFE to the world by my FIAT. Simply by doing God's will I can merit grace for myself and for others. And I do God's will by keeping His commandments, by accepting the sufferings which He permits to come my way by doing my best to carry out the duties of the state in life to which He has called me.

God's FIAT created the universe. Mary's FIAT brought LIFE into the world. My FIAT can even bring good out of evil. A bed-ridden invalid has anything but a useless life. The cheerful acceptance of sufferings can merit the conversion of souls all over the world. Temptations conquered for the love of God, by one who wishes only to do the will of God, can be a real source of life. Only sin brings death. In fact every action, every thought, word and deed of a person in the state of grace,

even eating and sleeping, if done in a manner pleasing to God - is meritorious. Every moment of my life is either sinful or meritorious, and every moment is either increasing or weakening LIFE in me and in others. No one is alone. Everything we do affects others. God needs my help to save others. My morning offering can change the world!

God put each of us on earth for no other reason than that we might all acquire divine LIFE and thus be able to enjoy eternal happiness with Him in Heaven. Each of us must strive constantly to preserve, increase and pass on the life which we began in Baptism. God has a place for each of us in His plan for the world; He calls each of us to play a special role in the drama of redemption of mankind — in the communication of LIFE. This role is what we call our VOCATION: God's invitation to us to share in His exclusive power of communicating LIFE to souls. He prepares us for the position which He wants us to fill by giving us the desire and ability for that particular kind of work. We can discover the field in which we can best fulfill our purpose of existence by studying our aptitudes and intentions. Thus, you can see that this is a far cry from the attitude of those who look for comfort or profit in deciding their life's work. Our attitude should be "What does God want me to do?" rather than "How can I make the most money with the least effort?"

When we realize that everything depends on God's will, and that true happiness can be found only in pleasing Him, we can see how foolish it is to allow pleasure or profit, the world or the gang . . . even parents . . . to influence us in the choice of our future. Much as in Mary's case, the whole world depends upon me to make the right choice . . . to do God's will.

Considering the value of the LIFE God offers us — its worth is that of God Himself — we can see that those whom God calls to be priests are offered the highest role in the drama of Life. No one is more intimately concerned with communicating life than the man all call FATHER. Those who give their lives completely to God by entering religious life contribute greatly to the bestowing of LIFE upon souls. Nuns are rightly called MOTHER. But every Catholic has his share of the duty to pass on the LIFE to others. And everyone does it by a simple FIAT.

Let us make FIAT our slogan; our moment-to-moment motto. In this way we bring Christ back into His world. He could have communicated His LIFE by Himself, but He wishes to let us share in His work. Now, he needs our help! With Mary's example and help we can contribute to the salvation of the world. The world depends on us.

"Sportswise"

A wise man once said: "Look to your health; and, if you have it, praise God and value it next to a good conscience; for health is the second blessing that we mortals are capable of; a blessing that money cannot buy."

These are, indeed, words of wisdom, and applying them to a seminarian's life we find that they take on a very special significance. Why do we say this? Perhaps a word of explanation will be fitting. In the first place, let us ask ourselves why we are in the seminary. The obvious answer is to raise our souls and minds to such a degree of perfection that God may deem us worthy of receiving the special dignity of the priesthood. Secondly, we must ask ourselves if this perfection of soul and mind can be achieved by prayer and study alone. Without hesitation, we will all agree that it cannot. Despite the fact that these are necessary means, and by far the most important, there is yet a third one, one which cannot be dispensed with, and that is recreation.

By now you are probably wondering where all this leads. In that case we shall show you where. It leads us to St. Joseph's Seminary. Right now we are looking on, at the chapel landing; the four o'clock bell has just sounded and the "blackrobes" move out from their afternoon visit to the Blessed Sacrament. As we proceed down to the Rec Hall we observe a crowd gathering in the vicinity of the bulletin board.

It is here that those familiar cries echo forth: "Who's playing tonight?" What color do we wear?" Hey Moe, we scraped last time!"

And it is precisely here that my story begins. "What story?" you ask. Why, the story of the 1958-59 "sports parade."

From the Rec Hall to the rink, to the gym, or to the field takes only a matter of minutes. Cassocks and halos go off, the equipment goes on, and the boys are on their way out to try to win that game. However, winning is only secondary, for, if they lose, that's still great, since it's harder to bear a loss than a win. Thanks to the way the good Lord made us, competitive sports have an irresistible attraction about them.

And now, let's take a peek from the grandstand at sports activities since last September.

There were, of course, the annual classics, Old versus New and Philosophers versus Theologians. On the baseball diamond, the old men came through with a rather decisive victory. However, in the ensuing football season the new men broke with the previous years' tradition by handing the old men a rather merciless beating. When basketball and hockey came into their own, the Theo-

logians proved to be kings of the court, while the Philosophers took over supremacy on the ice.

Let's take a look now at the regular league play. Football came into swing almost immediately after retreat. The "A" league was comprised of five rugged teams, while the "B" leaguers became well acquainted in their two team loop. The "A" league pennant race was won handily by Ostashewski's Owls, with O'Dwyer's Donkeys finishing in second spot. In "B" league we witnessed one of those rare storybook finishes with the teams, captained by Mr. M. Tansey and Mr. Lynn, dividing the top honors.

With hockey fever steadily mounting, it didn't take long for the boys to don the blades once the snow started to fly. The three "A" league and the three "B" league teams lived up to all expectations by providing lots of thrills and spills for an avid group of spectators.

At the beginning of March we find the "Hobos" in first place in "A" league with twenty one points, the "Tramps" in second with fourteen points, and the "Bums" in the cellar with thirteen. In "B" league, the "Plymouths" are out in front with seventeen points, the "Fords" are running a close second with sixteen, and the "Chevys" are in the cellar with eleven.

Turning now to the gym activities, we find that basketball is just about to break into full swing with "B" and "A" leagues divided into two and three teams respectively.

Despite the fact that there are no schedules drawn up for badminton, you can be quite sure of finding the courts filled with a few enthusiasts, especially on free days.

In extramural sports, the seminary boys couldn't quite turn in a victory, but nevertheless we were provided with some fine exhibitions of athletic skill. On the ice, the seminary "All-Stars" suffered their first defeat at the hands of St. Anthony's College by a score of four to three, and their second from St. John's College by a score of seven to six. On the basketball floor the seminary stars were overcome by the St. Anthony's team by a score of forty nine to twenty nine.

In conclusion, we would like to add that what we have related thus far, isn't by any means a complete picture of the sporting activities of the past year; at best, it is a mere summary.

However, (putting all things else aside), we believe that these various activities have fulfilled their purpose of helping us to develop physically, mentally and spiritually.

Prospectus

AIMS AND IDEALS

St. Joseph's Seminary endeavors to lead young men to sturdy manhood while developing within them priestly souls accustomed to prayer, sacrifice and apostolic work. The Seminary was established in 1927 by the late Archbishop O'Leary and since that time over two hundred priests of both Latin and Greek rites have graduated and entered the Lord's vineyard here in Western Canada.

FACULTY

The Faculty is composed of qualified Diocesan priests appointed by the Archbishop of Edmonton.

ENROLMENT

St. Joseph's Seminary is open to qualified subjects of all Bishops. With extended and more comfortable accommodation for one hundred and twenty students, the Seminary is interested in attracting a considerably larger enrolment than was possible in past years.

OPENING DATE

The Seminary opens the second week in September each year.

FEES

Board and tuition fees, excluding laundry, are six hundred dollars (\$600) per annum. Athletic and other fees are levied and collected by the students.

MORAL AND PHYSICAL

Canon 1363 prescribes that only those of legitimate birth and whose character and dispositions are such that they give promise that they will forever faithfully serve the Church are to be admitted to the Seminary.

Each student, on entrance to the Seminary is required to present the following certificates: (1) Baptism; (2) Confirmation; (3) Marriage of Parents; (4) Testimonials of good character and uprightness of life from his Pastor; (5) Testimonials from Superiors of institutions which he may have attended; (6) Medical report from a conscientious physician.

Each student must have authorization from his Bishop to enter the Seminary.

ACADEMIC

(1) Department of Philosophy: Applicants for admission to the Philosophical Course must have successfully completed Grade XII (including Latin) in High School, or its equivalent in some recognized College.

(2) Department of Theology: Applicants to the Theological Course must have successfully completed their Philosophical Studies in a recognized Catholic Institution.

PERSONAL EFFECTS

Each student must provide himself with a cassock, biretta, Roman collar, and two plain linen surplices (without lace or embroidery).

Each student should provide himself with black suit, hat, tie and rubber-heeled shoes. Clothing suitable for sports is necessary, as all students are required to take part in the athletic activities of the Seminary.

Books may be purchased at the Seminary but students are advised to bring with them any books they have which

may be useful to them in their Seminary studies.

DEPARTMENT OF PHILOSOPHY

The Philosophical studies normally extend over a period of three years. The introductory year may be omitted at the discretion of the Seminary authorities in the case of older students from other walks of life and students of better than average ability who have completed three years of Latin.

First Year Philosophy: emphasis on languages—Latin, French and English; Logic; Introduction to Philosophy; Apologetics; Sociology; Elocution; Chant.

Second and Third Year: two year cycle course comprising Metaphysics and Ethics one year, and Psychology, Cosmology, Natural Theology and History of Philosophy the next; Latin; French; English; Introduction to Sacred Scripture; Elocution; Chant.

DEPARTMENT OF THEOLOGY

First Year: Fundamental Dogma; Fundamental Moral; General Principles of Canon Law; Sacred Scripture (cycle course); Ecclesiastical History (cycle course); French; Catechetics; Liturgy; Homiletics; Chant.

Second and Third Year: Dogma; Moral; Canon Law; Sacred Scripture; Ecclesiastical History; Ascetic; Liturgy; (all cycle courses) French; Catechetics; Homiletics; Chant.

Fourth Year: Dogma; Sacred Scripture; Canon Law; (cycle courses) De Matrimonio; De Sexto Praecepto; Pastoral Theology; Special Liturgy; Homiletics.

Other opportunities are offered to students by way of study clubs, foremost of which are a Missionary Society, a Social Action study club, a Rural Life study club, a society for the study of Oriental Rites and a Drama club. Students of Theology are offered practical experience in teaching Religion to pupils to local Separate Schools one day a week.

THE NEW SEMINARY

The new St. Joseph's is ideally located in the quiet, peaceful and picturesque countryside, within the historic town of St. Albert, two miles from the city limits of Edmonton.

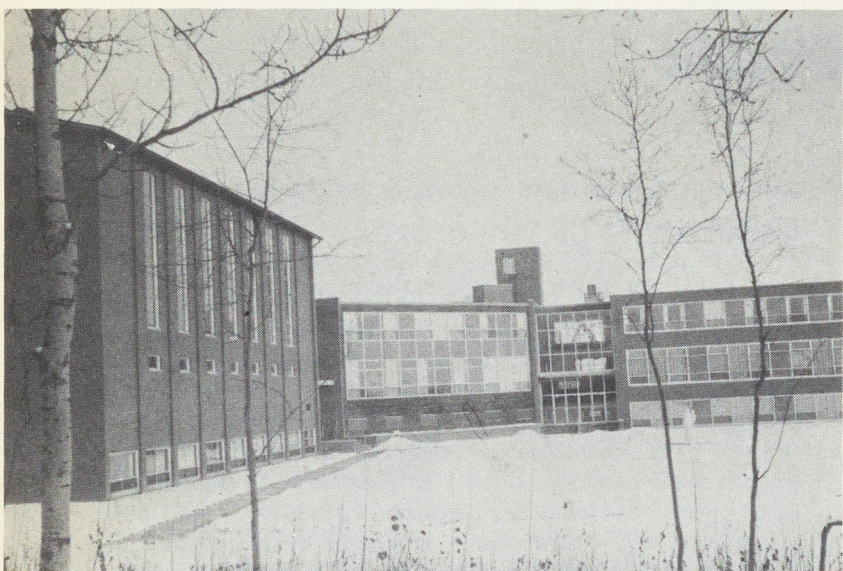
The buildings are of steel and brick construction, fire-proof, hot-water heated, air conditioned and in all parts provided with a maximum of famous Alberta sunshine.

Senior students are provided with private and junior students with semi-private rooms, plainly furnished and equipped with hot and cold running water.

One hundred and twenty acres of rich wooded farm land give Seminarians unexcelled opportunities for healthful exercise. For organized sports there is tennis, baseball, football and hockey.

A gymnasium, also serving as an auditorium, provides for basketball, badminton, volley-ball and other indoor sports.

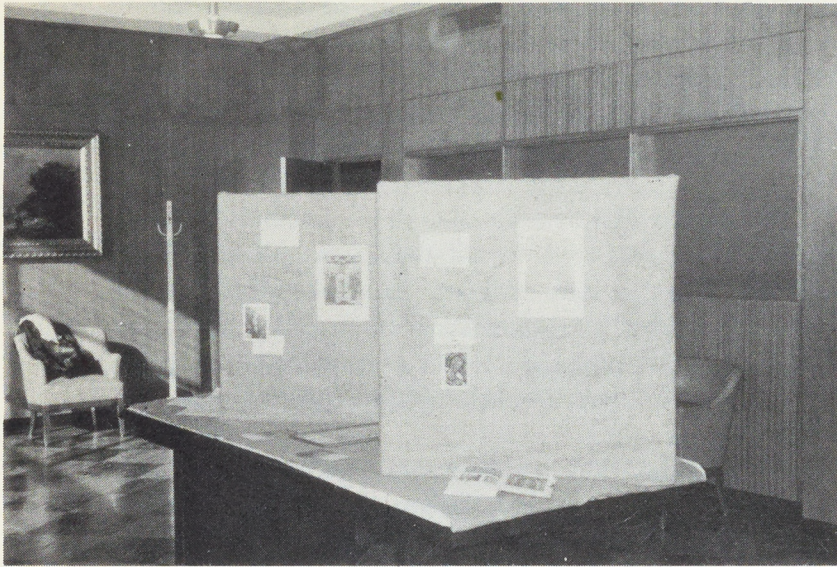
The modern kitchen is in the capable hands of the Sisters—Les Filles de Jesus—under whose painstaking supervision the highest degree of efficiency has always been maintained.



THE

SECOND





SEPTEMBER

Along with the sunshine and warm weather of September 10 came the opening of the Seminary for another year. And as it traditionally is, the opening day was a busy one. The older students after greeting classmates and old friends, and meeting the new men, hastened to retrieve their belongings from the trunk room or gymnasium where they had stored them in mothballs some months previously.

The new students, somewhat bewildered at first, and perhaps just a little apprehensive, found their courage and made the rounds of the recreation hall for a session of hand-shaking and how-do-you-do accompanied by the usual questions aimed at acquiring a thumbnail sketch of each new arrival.

Those who had been here for the new seminary's first year found several changes, all of which met with approval. The mud and clay which a year ago were the order of the day had disappeared and instead there now were grass and flowers. Yes, it is surprising to see how a place can change in only a few months; the concrete had been poured for the cloistral walk and the workshop, an addition to the garage, was beginning to take shape. The Chapel was also finished. During the summer a green and gold drape had been suspended behind the altar and a hand-carved, life-size Crucifix set up before the drape.

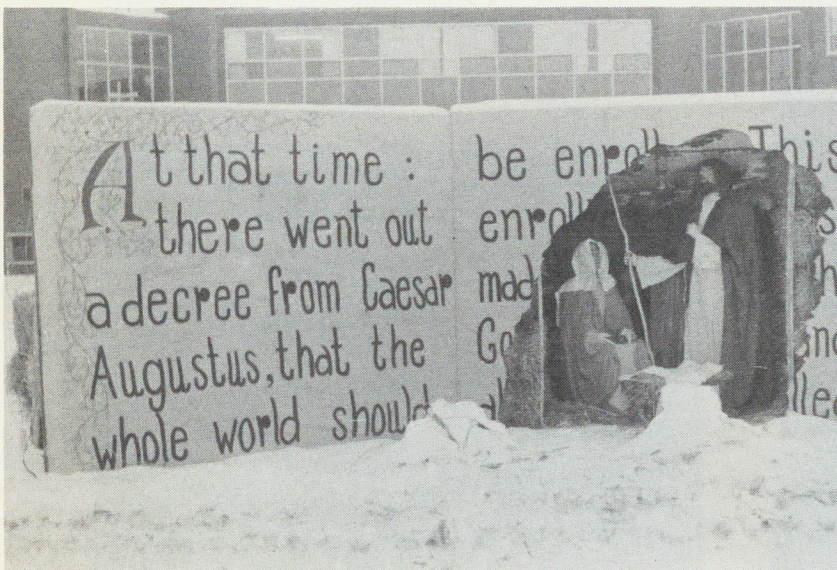
At eight p.m. the bell rang and all was silence. We began the yearly three-day retreat conducted this year by Father Alexis Auger, a Franciscan. The time passed quickly while we contemplated the supernatural and after these few days of intimately talking and listening to God, the students were settled down to the regular seminary routine.

First on the agenda was an evening of entertainment, with the new men jumping through the hoop at the bidding of Gene Cooney and Mel Fenrich. Even the Deacons got into the act.

Father Dozois, back after a year's absence during which he pursued further studies, was appointed Prefect of Discipline. He took over from Father Schoen, who had left for graduate studies.

Shortly after the retreat, work crews began putting some more finishing touches on the surroundings. Under Rev. J. Hagel, the workshop rapidly took shape, while under the watchful eye of Rev. Mr. Dobbin (and an odd assortment of sidewalk superintendents) the landscaping was taken care of. For many weeks we hardly dared

YEAR





stick our heads outside for fear we'd be hit by a shovel, run down by a wheelbarrow, or scooped up in the bulldozer, menacingly handled by Dick Theroux. Holes were dug, earth was moved, walks were laid, and before long the Seminarians were exhausted but happy.

September 20 was ordination day. Archbishop Jordan raised eight candidates to the Diaconate, and sixteen received second minor orders. The following day the C.C.S.M.C. held its first meeting for the purpose of elections. Ed Murphy ran for Class Representative, or so he thought, and was elected Class Speaker.

With almost two weeks gone, two faces were quite noticeably missing. Herb Bubar and Bob Ling hadn't arrived yet from Nova Scotia. Some of the boys attempted to pull Father Shih's leg by telling him that Mr. Ling was Chinese. Bob soon arrived, however, to put an end to that rumor. And just as all hope was being given up for Mr. Bubar, he arrived very early one morning. Is there any truth to the report that he came from Nova Scotia by way of Vancouver?

OCTOBER

The month of October was a very eventful one, saddened by the death, after a brief illness, of Pope Pius XII; but highlighted by the election of Angelo Roncalli as his successor to the See of Rome, and the elevation of Father W. E. Doyle to the Episcopate.

While all the world prayed for the recovery of the Pope of Peace, who, on October 9, lay desperately ill in his Vatican Chambers, the seminary was privileged with a visit from Bishop John Bockenfohr, O.M.I., of the Diocese of Kimberley, South Africa. Bishop Bockenfohr, originally



from nearby St. Albert, was in Canada making an appeal to the people to help him in his poverty-stricken and widely scattered Diocese. He spoke to the students and one of his native African priests showed slides. The hardships and crosses to which the Kimberley clergy and laity are subject was a revelation to all the seminarians.

Just at the end of His Excellency's talk, news was received of the death of the beloved Pius XII: A most zealous priest for some fifty-nine, and Supreme Pontiff of the Church Militant for nineteen years, Eugenio Pacelli had been called to his eternal reward by Him Whom he represented on earth. All the world mourned the loss of a great man, a great priest, and a great pope. The following Monday, a Pontifical Requiem Mass was sung at St. Joseph's Cathedral by Archbishop Jordan.

One of the last official acts of the late Pope was the elevation of one of Edmonton's priests to the Hierarchy. Very Rev. W. E. Doyle, Professor of Canon Law at the Seminary and Chancellor of the Archdiocese, was named Bishop of the Diocese of Nelson, B.C., succeeding Most Rev. T. J. McCarthy.

On October 28, the conclave of Cardinals, in session just over a week, elected a new Pope—Angelo Roncalli, Cardinal Patriarch of Venice. He chose the name John XXIII.

A question often heard about this time was "Wotcha making, Willie?" And the inevitable answer came back—"Them's candlesticks, kid." Mr. O'Farrell had begun a project that would keep him busy for many moons. He was making a set of candlesticks for the Atonement Sisters.

The 21st of the month was our annual fall clean-up day. The weather, very obligingly, was ideal for work out-of-doors. The main position of attack was the rink area which in the space of a few short hours underwent





a tremendous change. Two sizeable players' boxes were made out of the boards salvaged from the meter shack. This was also the day on which Father Nagengast celebrated the anniversary of his Canadian citizenship. Everyone celebrated this happy occasion with him. But as usual the main attraction of the day came at 3:30 p.m. when work came to an abrupt halt and the afternoon lunch prepared by the Sisters was wheeled into sight.

Jim O'Connell set the home fires burning by igniting a huge pile of timber, brush and other refuse, including enough broken hockey sticks to provide lumber for a new building. At the sight of Mr. O'Connell's blazing pyre, bonfires increased rapidly in popularity. By the end of the day, pretty well all of the grounds were in tip-top shape and some thirty pucks had been found, lost over the boards the previous winter during the ice wars.

NOVEMBER

November 4, the feast of Saint Charles Borromeo, was a memorable one for the Catholic Church. For on that day the whole world witnessed with reverence and awe the coronation of a simple, humble man from the small Italian

village of Bergamo, as Bishop of Rome and Pontiff of the Roman Catholic Church. Following our community Mass, a Te Deum was sung.

Tradition was broken when we had our annual fall concert November 10. The play, written by Moliere, was entitled "The Rogueries of Scapin," and Mr. Scott provided his usual capable performance in the title role. All you have to do is ask Mr. Carron, the man in the sack, and he will confirm this. Bill Trienekens directed an admirable performance. Cyril Smith showed remarkable adeptness with a sword.

The following morning a rumor made its way around that there was to be a wiener roast. By noon it was no longer a rumor. The students of each class were to go their own merry way and find their own plot of ground. Although the weather was a little on the chilly side, the ice on the river was not quite thick enough for skating, but all came back raving that they "had the bestest time," so from all indications it was far from a failure.

The members of the sports committee were seen that night out watering the surface of the rink, but upon inspection next morning no ice was to be found.

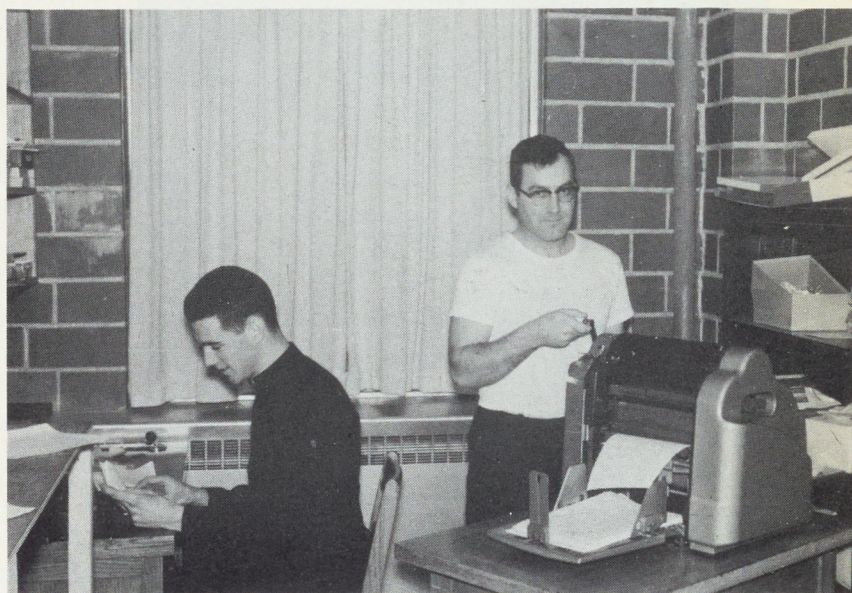
In football, the game of the year was a most unusual one. The first year theologians challenged the second, third and fourth year men to sport their wares on the gridiron. It was noticed that the challenge posted by the first year men had all the officials for the game supplied by the theologians of the later years. The parade formed by the challengers was somewhat bewildering but most impressive as it made its way down to the field.

The players were attired in towel turbans, housecoats and cigar smoke. This one-in-a-lifetime parade was led by a weird band consisting of a trumpet, a pair of bagpipes, a clarinet and a flute. The official kick-off was performed by Father Nagengast.

The outcome? Well, it was a hard fought game, but "Big 91" Doug McCallum of first theology, intercepted a pass in the last minute of play and galloped over the line for the only score of the game. At this point the first year theologians retired undefeated from the football scene before the power-packed Philosophers could challenge them.

Rev. Mr. Lowing bravely tested the ice on the slough while the big game was on, and to the disappointment of a few sadistic onlookers, the test run was a success.

After almost two weeks of persistent flooding, the rink was ready for use; the initial hockey game, philosophers versus the theologians, was held and to the dismay of the theologians, the philosophers walked off (or skated if you prefer) with the final honors and a margin of two goals.



November 25th came, and with it a holiday for Philosophers' Day. That evening the life of the patroness of philosophers, Saint Catherine of Alexandria, was read very ably by Mr. Mahoney. This was followed by a skit portraying our beloved Deacons. Outstanding performers were Mr. Remillard with his persistent "Yes-Yes" and Mr. Jordan (or was it Rev. Mr. Lynch?).

We can't help remembering how confused we were that morning on awakening. It was bad enough that the bellringer, Rev. Mr. Roberge, came around early. But did he have to bring that bagpipe with him?

Toward the end of the month Jim Murphy and Gerry MacInnis revived the game of Russian Bank (Montreal Misery) and before long almost half the house was playing

it. Mr. Murphy took the neophytes in hand to show them how it was done and then found himself hard pressed to win; his students had taken over. Also, about this time, several gangs went thrashing through the woods in search of an unknown person or persons; on several occasions gunshots had been heard and it was discovered that some sidewinder was slowly, but surely, depopulating Rabbitville.

DECEMBER

The 3rd of December was an outstanding day. It was the consecration day of His Excellency the Most Rev. W. Emmett Doyle. After the consecration a luncheon was held at the Macdonald which all the students attended. Three days later His Excellency said his first Pontifical Mass here. After dinner, Father O'Reilly for the faculty and Rev. Mr. Dobbin on behalf of the student body each presented Bishop Doyle with a token of our esteem. The rest of the day was declared free. It was unfortunate that Monsignor Griffin was ill during these festivities.

Seminarians were given an insight into the Young Catholic Worker movement when we were paid a visit by Tom Johnson of Montreal. He showed a film of the organization's world congress in Rome last year. December 7 was the occasion for a movie—Bill Harrigan brought in an excellent one—"The Prisoner." Alec Guinness starred as the Cardinal who was put on trial by the State for treason.

The feast of the Immaculate Conception was the occasion of a Mass in the Ukrainian rite at the seminary. The choir was composed of nine of the seminarians under the capable direction of Mr. Kappers. On the same day St. Anthony's basketball squad met the seminarians under the hoops and the Antonians ran away with the scoring in the last quarter to soundly trounce us.

Christmas was approaching and as usual the Red Cross came shopping for blood donors, with the result that on a Thursday afternoon more than fifty black-suited seminarians appeared at the clinic. Mr. O'Farrell finally finished his candlesticks. When some of the boys went curling, Pierre Turgeon just couldn't back out; and when it was all over he just couldn't straighten out.

The Christmas concert went very smoothly. For some reason the boys went western and half the acts revolved around shooting, cowpokes and saloons. The winning act portrayed two cowpunchers from first year Philosophy settling down to a long winter nap. Father O'Reilly picked them as the winners because, he said, they very evidently did little work on the act and therefore must have been studying all the time.



JANUARY

The end of a wonderful and somewhat relaxing holiday came when we sat down for supper on the 7th. First Theology had acquired another member with the arrival of Ernest Skublics, and all classes picked up a few grey hairs due no doubt to the posting of the exam schedule.

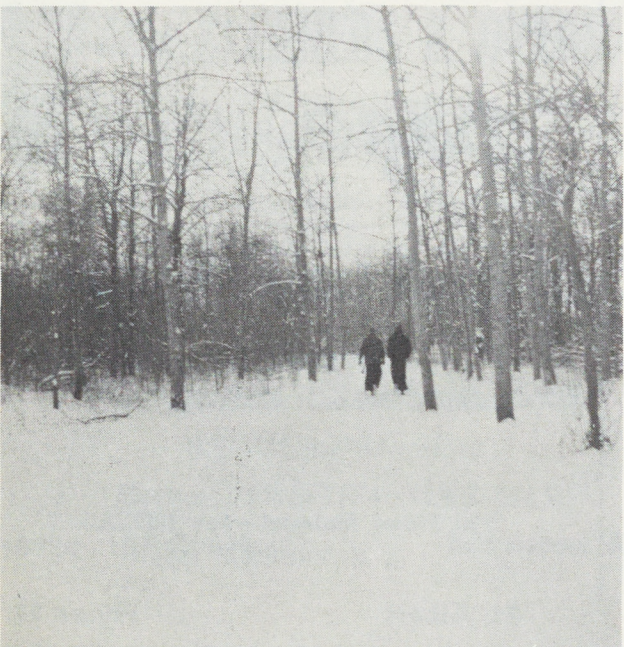
The Edmonton curates paid us a Thursday morning visit for a hockey game but only one period could be played before the snow came. The final two periods were postponed with the seminarians ahead 2-0. Mr. Benoit took on one of the hardest jobs in the house. He was appointed by Father Green to supervise the Schola in all its work. Joe "that'll have to come out" Quinn began his medical apprenticeship to Mr. Fenrich and all of a sudden fewer people became sick. Russian Bank took a back seat to bridge for a while as a grand tournament was held which would have tickled Charles Goren's toes.

The curates invaded us again, warning that this time the snow wouldn't stop them. But before long they were snowed under again, this time with pucks. Final score: 7-0. Rev. Mr. Hagel was crowned champion after the bridge tournament. He received his regal headpiece from Dennis Remillard, last year's winner and this year's runner-up.

We were well into exams by this time but that didn't seem to bother the sportsmen. The seminary was again host to St. Anthony's but this time it was on the ice. The game was hard fought and St. Anthony's pulled it out of the fire only after overtime. St. Joseph's showed their consistency by losing another hockey game, this one to St. John's by a score of 7-6.

FEBRUARY

The end of the exams, with Lent just around the corner, afforded an appropriate time for the Forty Hours Devotion. And with the exams over, came also a movie. This time it was "The Littlest Outlaw," one of Disney's always enjoyable productions. And with the second term



a few days off, another bridge tournament was organized when the mercury dipped and it was a little too cold for hockey.

Bishop Lussier of St. Paul spent three days here on retreat. Before he left to return to his diocese, he very graciously granted us a holiday. Through the courtesy of the Knights of Columbus, Father Green arranged for us to get a new piano and since then half the student body has blossomed forth with musical talent.

MARCH

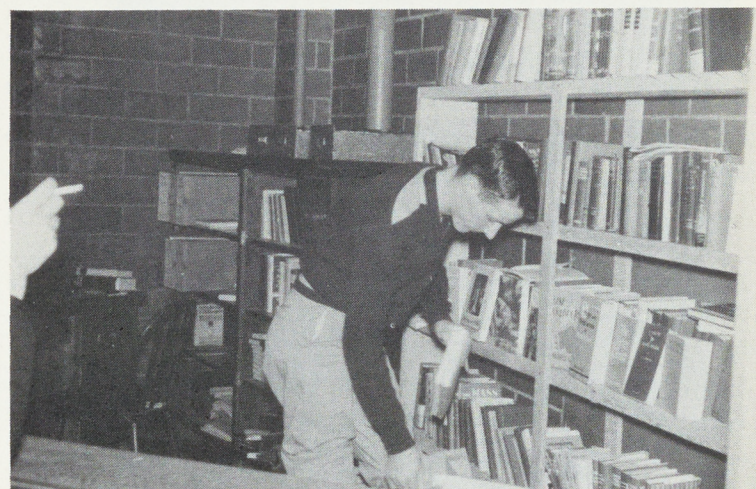
Rev. Mr. Dobbin joined the ranks of the bespectacled and was closely followed in this regard by Mr. Fry. Dick Bednar was appointed master of ceremonies so we have every indication of continued excellence in that department. The basketball team came through as expected with another loss. This time it was at the collective hands of a sextet from St. Joseph's High School.

Rev. Mr. Roberge gave his valedictory at the CCSMC meeting prior to leaving for his retreat at St. Albert. A week later he entrained for Vancouver where he would attain the joy of the eternal priesthood of Christ March 14.

By the 5th of the month, after a steady spell of warm weather, the ice finally gave out, and with it collapsed the hopes of having any playoffs. For Ed Murphy it was just as well though. He figured that at the rate he was going—what with tape, broken sticks, broken skates and so on—he was averaging about eleven dollars a goal.

March 7, the feast of St. Thomas Aquinas, saw the revival of the "disputatio," ably delivered by Gene Cooney, and supplemented by the "argumenta" of John Bastigal and Frits Kappers. And all in "lingua Latinal!" Poor Archie MacKenzie couldn't get a cake for love nor money, particularly when the money was more than eight dollars.

The calendar very considerably provided for the Feast of St. Joseph, March 19, to fall on a Thursday, so the usual holiday in honor of our patron was transferred to St. Patrick's Day.



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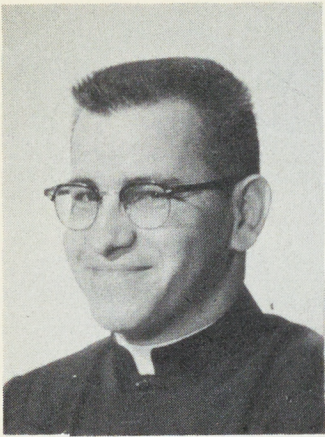
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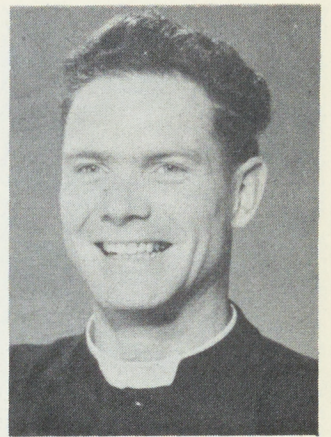
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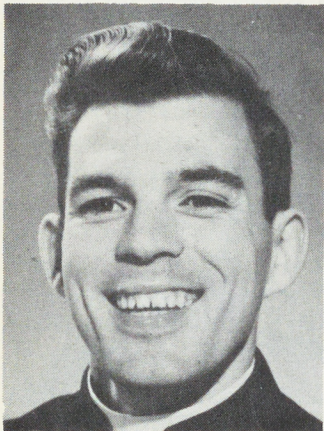


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Quebec

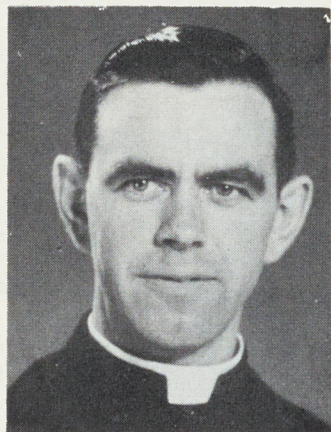
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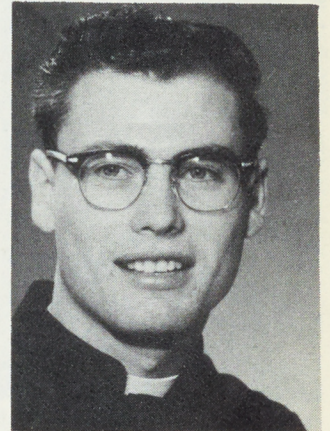
EUGENE COONEY
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Medicine Hat, Alta.



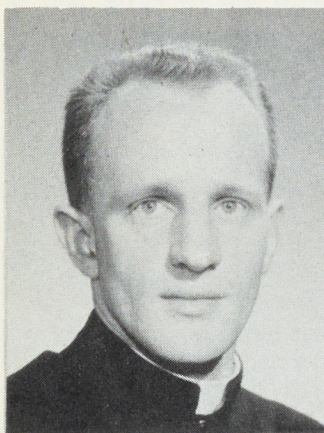
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WILLIAM GROTEN
E 30, Wijhe (O)
The Netherlands

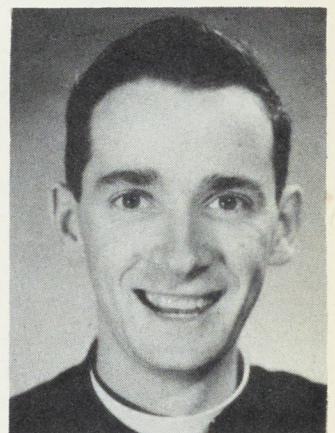


LEO KLUG
Camrose
Alberta



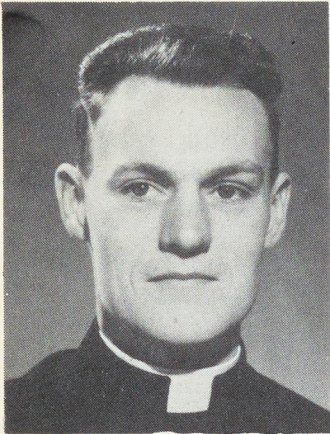
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Theology

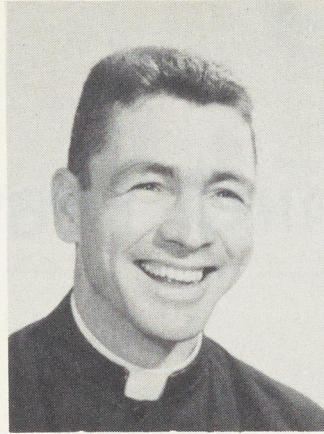


MICHAEL McCAFFERY
13430 102 Ave.
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Third Year Theology



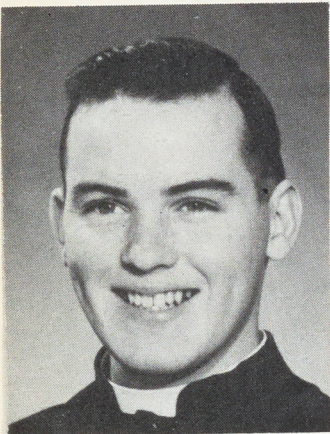
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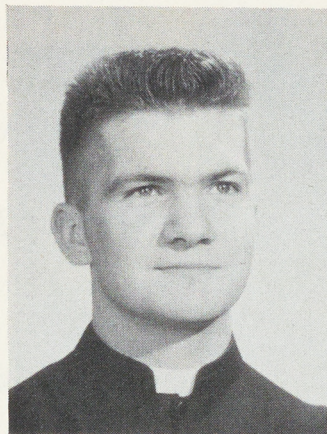
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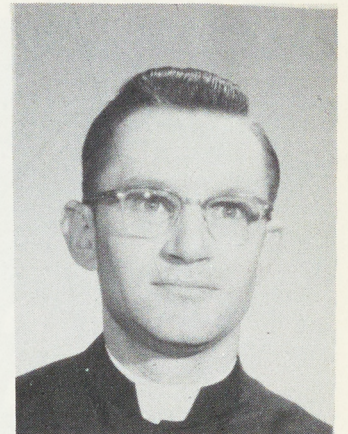
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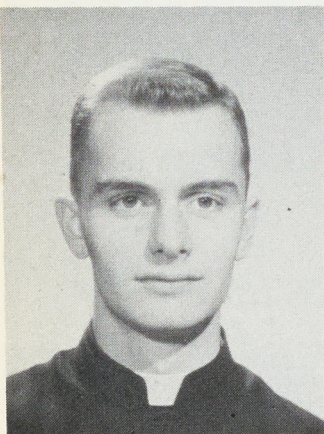
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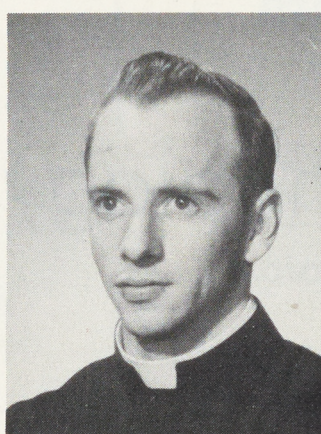
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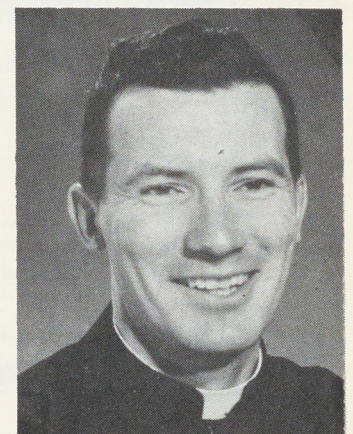
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Confirmation and the Holy Spirit

The catechetical definition of Confirmation is: 'the Sacrament which makes us strong and perfect Christians and soldiers of Christ.' This sacrament confers the gifts and fruits of the Holy Spirit; it is sometimes referred to as the sacrament of Catholic Action, for by Confirmation a fuller sharing in the Mystical Body of Christ is gained. Confirmation is particularly necessary because it strengthens the faith by making God, through the Holy Spirit, the ultimate end which should not be forfeited at any cost.

Is Confirmation a sacrament? It is, because it was instituted by Christ, it possesses an outward sign, and it confers grace. Saint Thomas contends: "Christ instituted Confirmation at the Last Supper when He promised to send the Apostles the Holy Spirit;" Other theologians hold that the sacrament was instituted when the Holy Spirit descended upon the Apostles; in either case Confirmation was established by Christ either directly or indirectly. The outward sign of Confirmation is the imposition of hand by the bishop; it confers grace because on Pentecost the Apostles were filled with the Holy Spirit.

Confirmation may be conferred only by the bishop except in extraordinary circumstances, and in these cases permission must be granted by the Pope himself. Baptized persons are the only ones who may receive this sacrament, since Confirmation is a strengthening of faith and if a person does not have the gift of faith which is obtained in Baptism, he cannot be strengthened in it.

The matter of Confirmation is the holy oil of Chrism. Chrism is made from olive oil and balsam and must be renewed each year. The form of the sacrament is the prayer the bishop says while imposing his hands on the one being confirmed.

Contained in the sacrament of Confirmation are many notable effects. The primary effect is the increase of the divine life of grace in the soul and consequently a closer and more intimate union with God who dwells there. The grace received in Confirmation is substantially the same as that given to the Apostles by the Holy Spirit on the first Pentecost.

Before the role of the Holy Spirit in Confirmation is explained it would be well to know who the Holy Spirit is and from where He comes. The Holy Spirit is the third Person of the Blessed Trinity and He proceeds from the love of the Father and of the Son. The Holy Spirit is holy because He proceeds from the Father Who is Holiness Itself.

The Holy Spirit is the Spirit of Holiness, for He is holy in Himself and makes others holy; this the reason why works of sanctification are especially attributed to the Holy Spirit. Christ's actions on earth were holy because they originated as acts of love from the Holy Spirit, and the Holy Spirit is an act of love of the Father and the Son.

The bishop prays for those he confirms, that they may receive the Spirit of wisdom, so they may always know and understand wherein repose man's true welfare and eternal happiness; the Spirit of understanding, that by

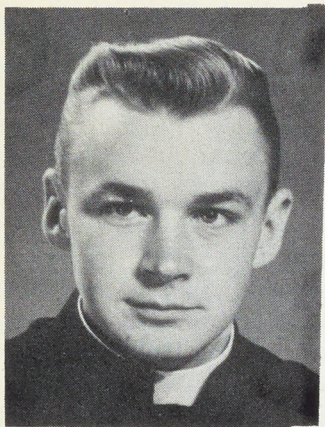
the light of the Holy Spirit they may acquire the knowledge of the truths and mysteries of our religion; the Spirit of counsel, to discern the proper mode of action in difficult situations in life, and thus to accomplish God's holy Will; the Spirit of strength that they resist bravely the assaults of the enemies of our salvation; the Spirit of knowledge, that they may understand the greatness of God and the littleness of man; the Spirit of piety, to enable them to hear everything pleasing to God with love and joy; the Spirit of fear, to prevent them from the commission of sin and lead them to the practice of virtue.

The fruits of the virtues and gifts infused into our souls by the Holy Spirit are enumerated by Saint Paul. They are: charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency and chastity. This list is not exhaustive, for every supernatural act accomplished with ease and delight merits the name of "fruit."

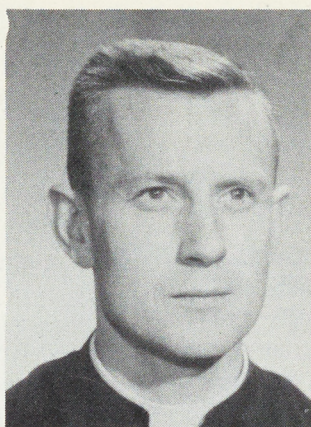
Confirmation is often mentioned as the Sacrament of Catholic Action. Pope Pius XII defines Catholic Action as: "the participation of the laity in the hierarchical apostolate . . ." Confirmation is connected to Catholic Action because in the sacrament the grace is given to become soldiers of Christ. Pope Saint Melchiades states, "In Baptism man is enrolled in the army, in Confirmation he is equipped for the battle." Confirmation makes us prophets of God, that is, spokesmen of Christ by action more than by words.

This holy sacrament is also connected with Christ's Mystical Body. Saint Paul's definition of the Mystical Body is: "For as one body we have many members, but all the members have not the same office, so we being many, are one body in Christ, and everybody members of another." The members of this Mystical Body are the people, and its soul is the Holy Spirit. This sharing in the Mystical Body of Christ through the Holy Spirit we call Sanctifying Grace. A member of this Body sees that the state of Sanctifying Grace is the normal condition for health to be expected of every member of that Body. It means that he is sharing in the pulsating life of the whole Mystical Body, because the Holy Spirit, the soul of that body, is within him. Grave sin cuts him off from that Body.

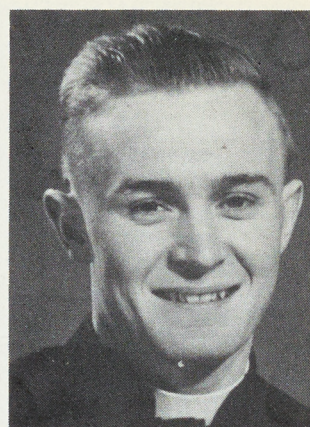
Since we have enrolled ourselves under Christ's banner by the sacrament of Confirmation, we should always endeavour to be steadfast in His army. Many soldiers are lost in the battle for salvation, but many more are victorious and live in that victory to love and adore Christ in eternity. We have a decided advantage because we have the great sacrament of Confirmation to strengthen us in times of temptation. Because we have these advantages we should fight manfully in the battle for salvation, that, the battle won, we may be decorated with the ribbons of eternal honor from the supreme commanding officer, JESUS CHRIST.



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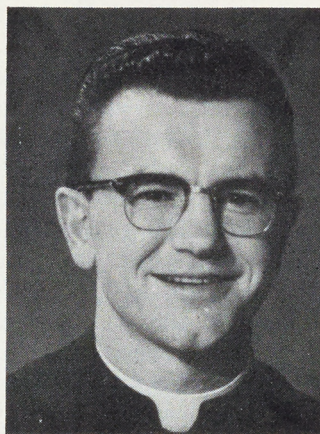


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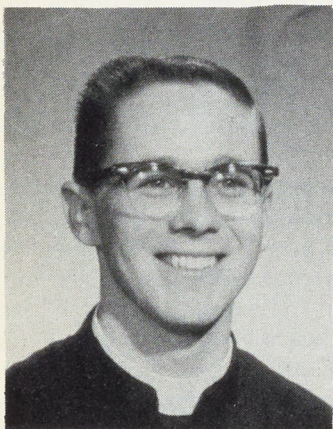
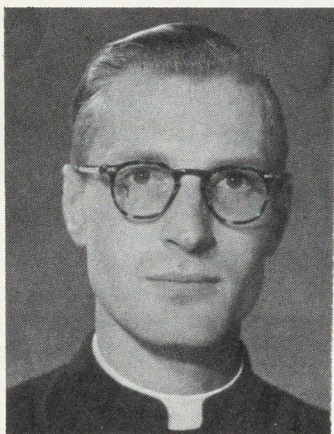
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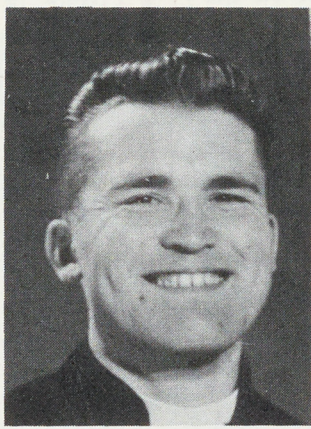
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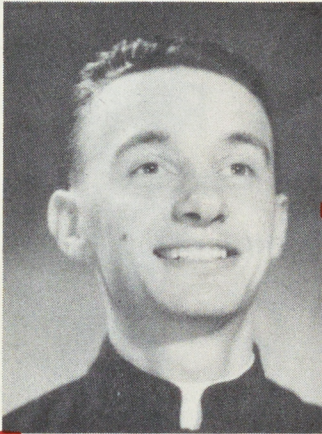
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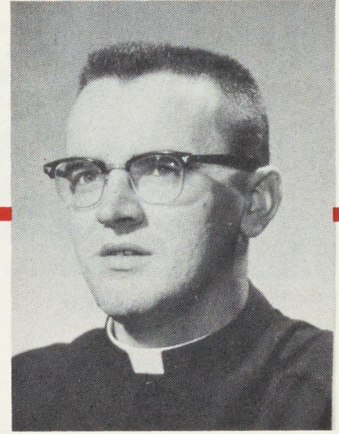
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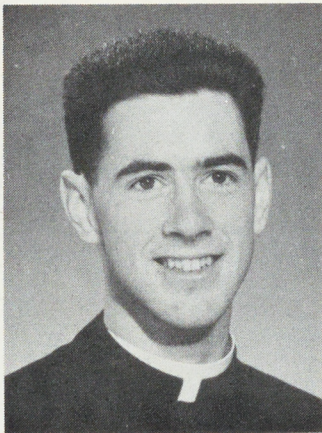
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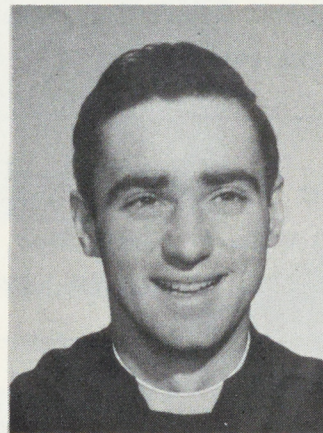
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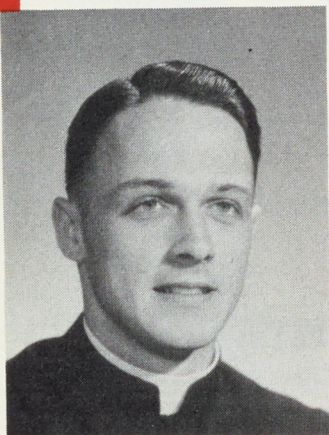
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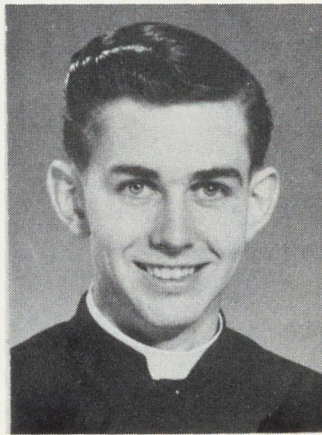
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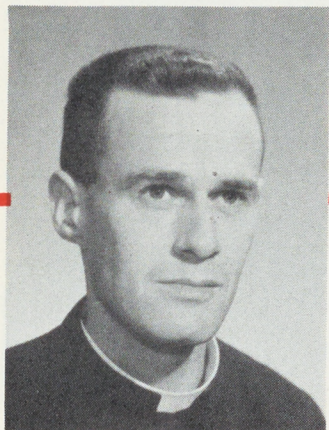


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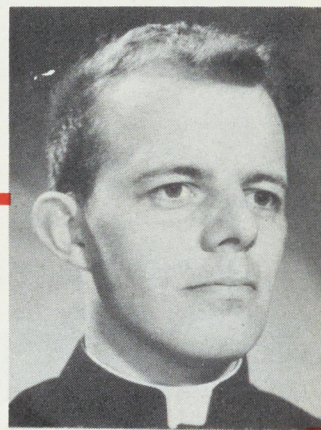


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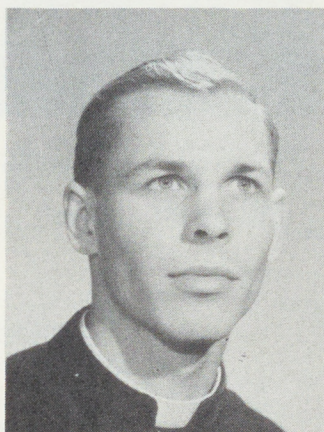
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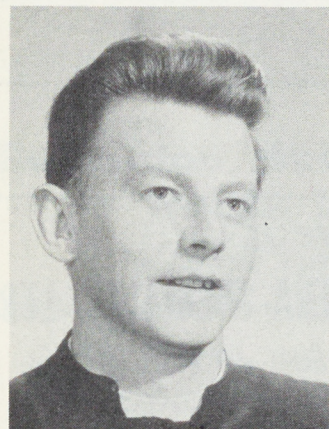
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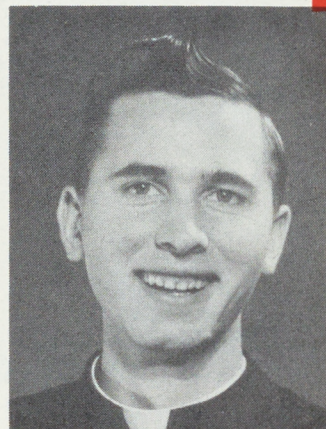
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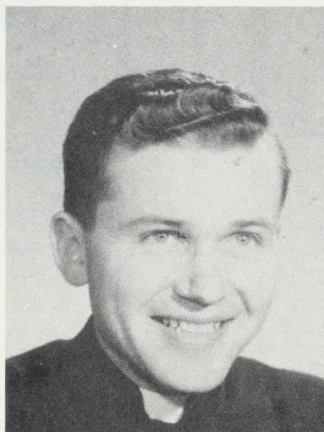
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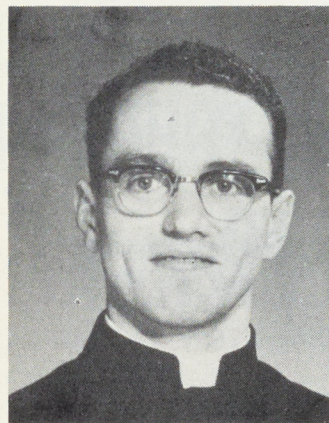
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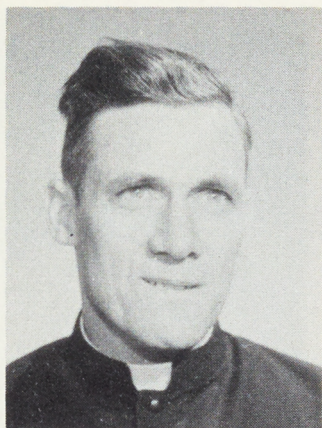


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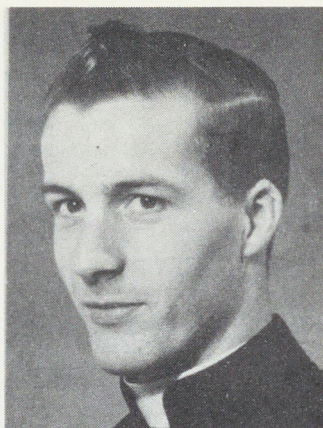


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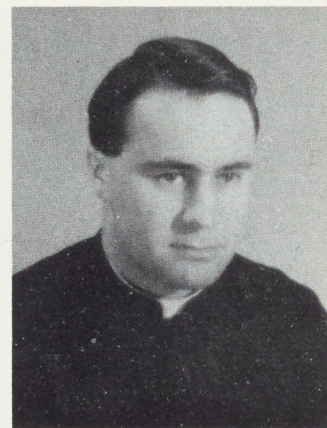
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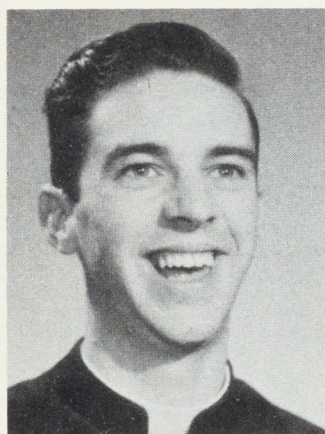
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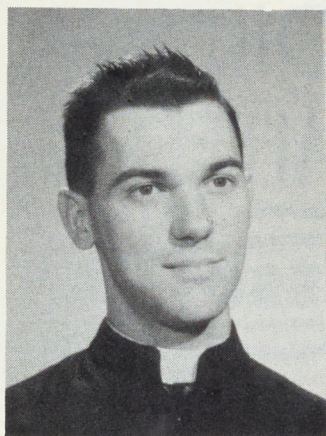
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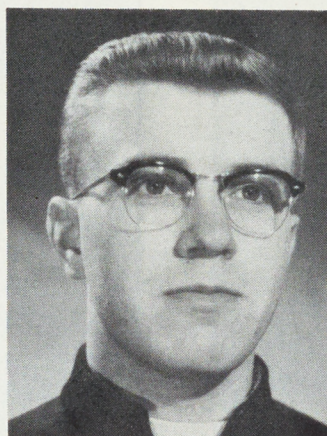
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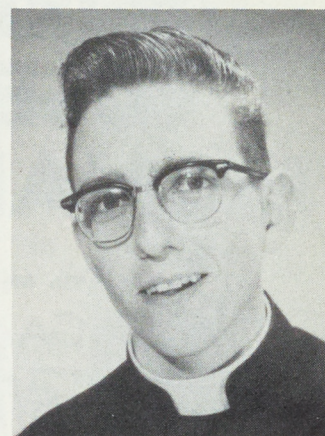
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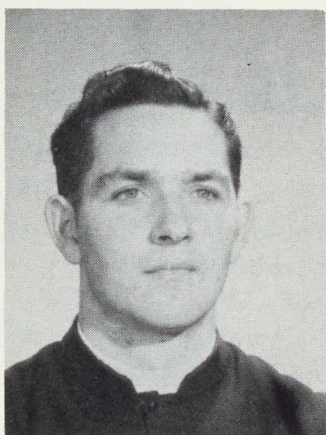
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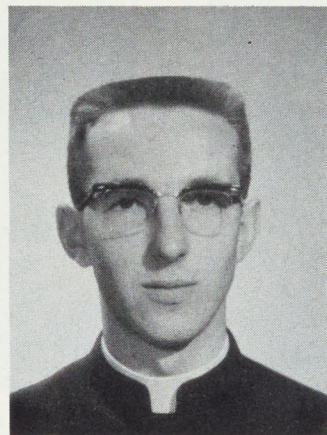
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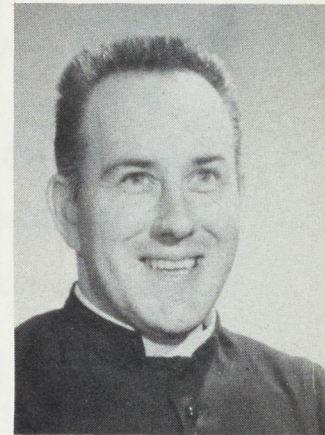
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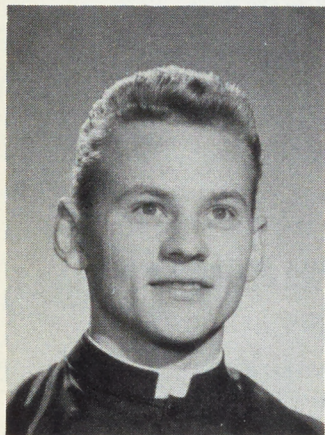
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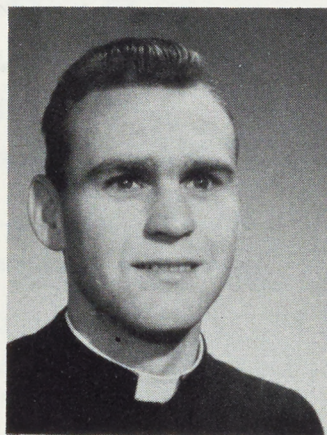
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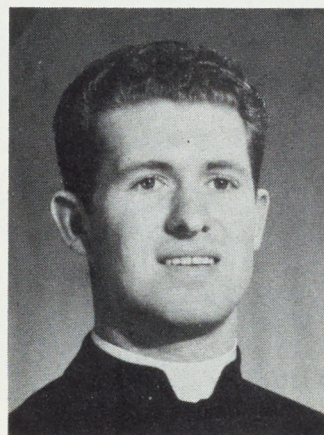
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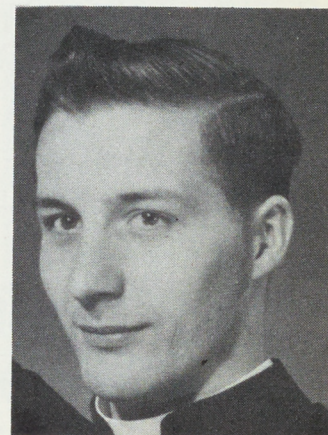
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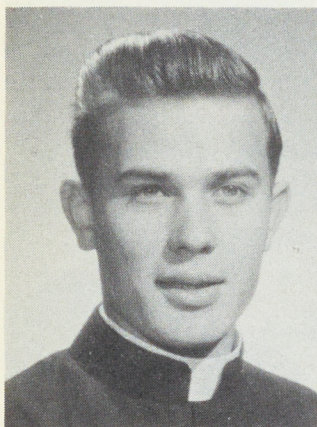
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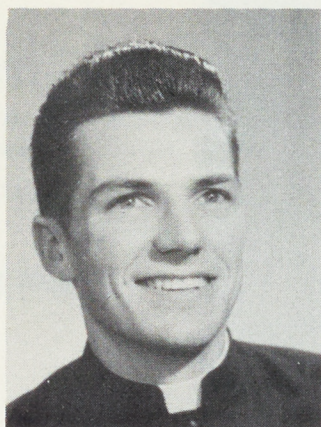
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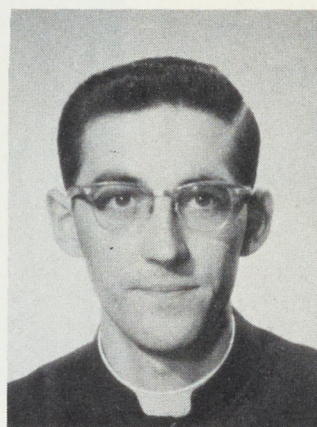
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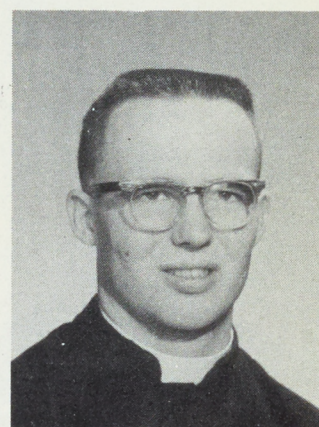
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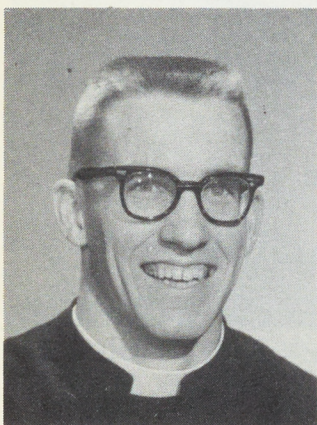
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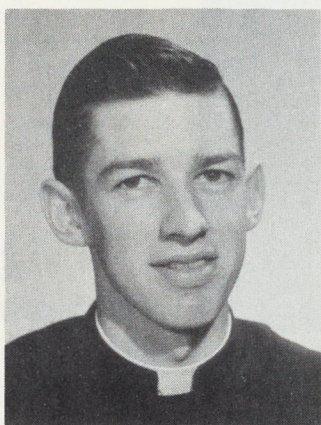
HERBERT BUBAR
269 James St.
New Glasgow, N.S.



ROBERT CARRON
10535 71 Ave.
Edmonton, Alberta



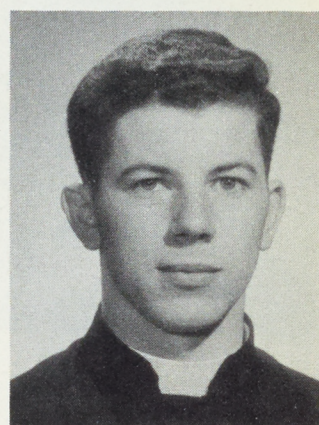
GEORGE CELS
1931 McTavish St.
Regina, Sask.



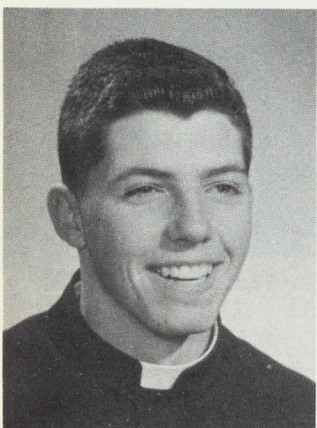
JAMES COLLINS
11028 132 St.
Edmonton, Alberta



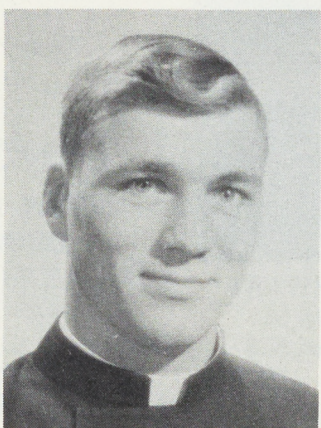
ROGER HAMILTON
3238 6 St. S.W.
Calgary, Alberta



FRANK HAYLEY
7421 108 St.
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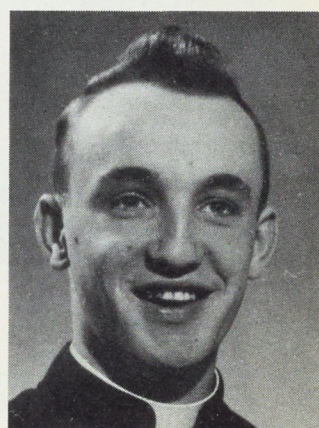
LAWRENCE HOLLOWAY
327 Scarboro Ave.
Calgary, Alberta



LORN KELNDORFER
Killam
Alberta

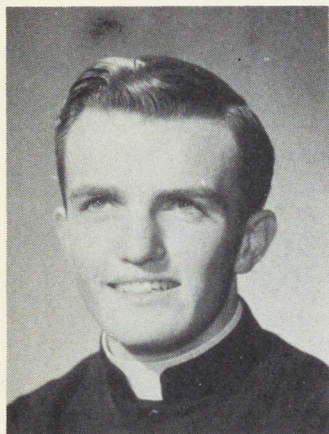


HAROLD LEVER
62 Mansfield St.
Glance Bay, N.S.



BRIAN MAGEE
10164 118 St.
Edmonton, Alberta

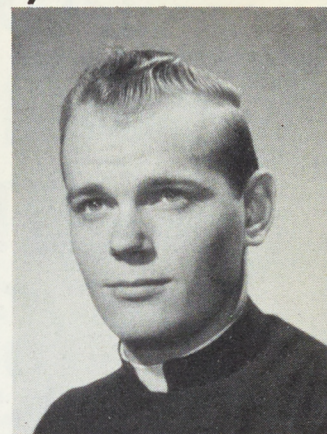
Second Year Philosophy



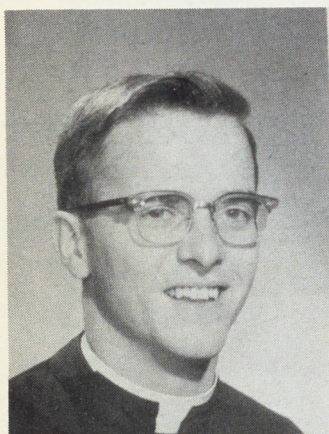
MICHAEL O'CALLAGHAN
10246 - 121 St.
Edmonton, Alberta



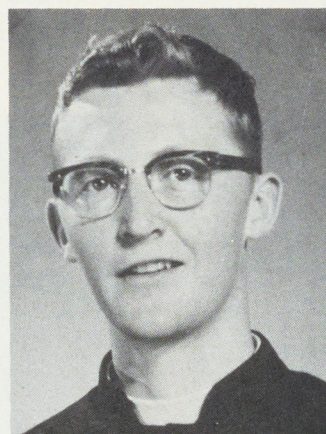
JAMES O'CONNELL
Ballinrobe Co.
Mayo, Eire



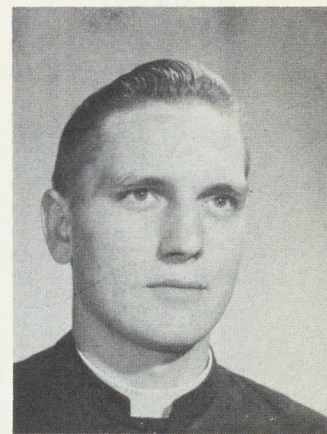
ROBERT PAPE
Muenster
Saskatchewan



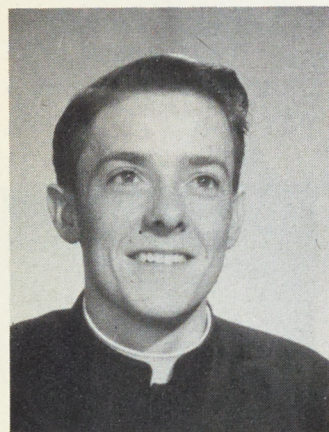
PHILIP PATSULA
13520 116B Ave.
Edmonton, Alberta



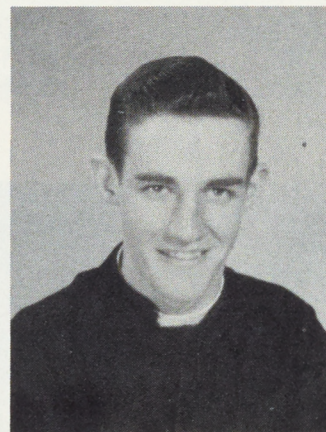
DENNIS REMILLARD
Box 305
Castor, Alberta



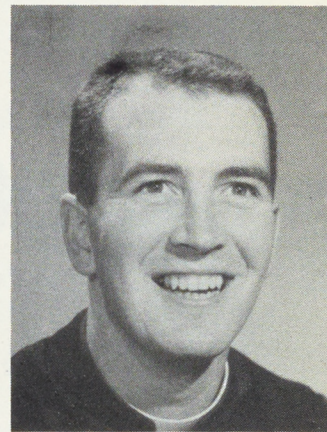
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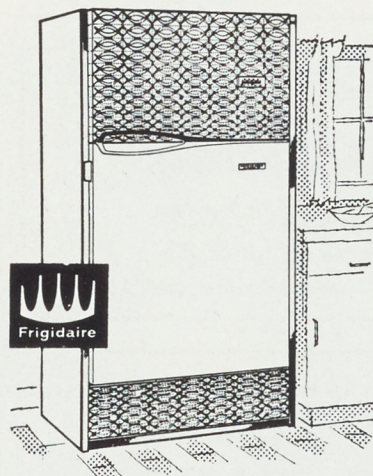
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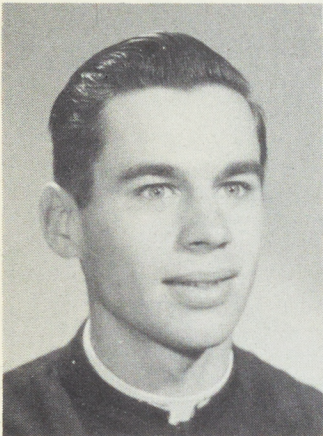
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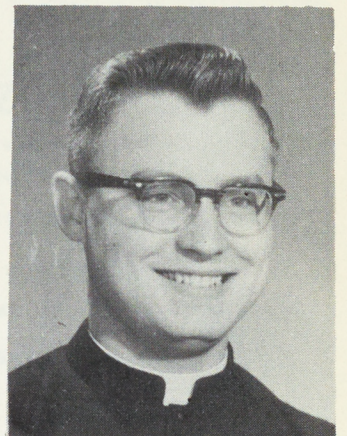
First Year Philosophy



BARRY DESMOND
R.R. 1
Kamloops, B.C.



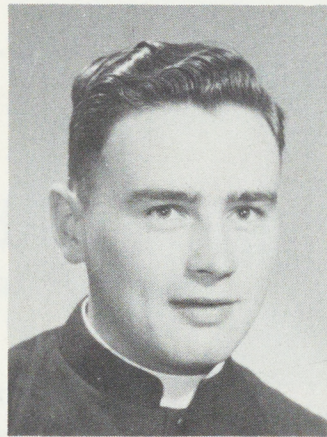
JAMES JORDAN
1807 11 Ave. S.W.
Calgary, Alberta



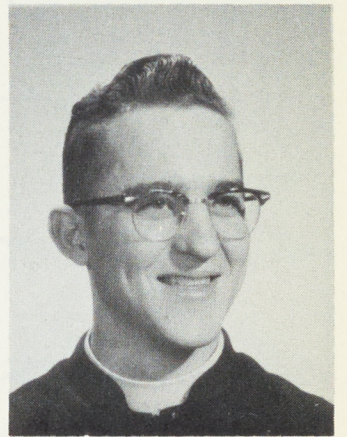
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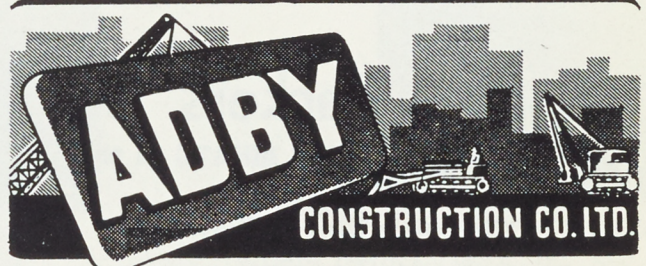
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Acknowledgment

C'est inouï, le personnel que toute institution requiert pour fonctionner idéalement: un recteur pour le gouvernement, un économiste pour l'administration financière, des maîtres pour l'enseignement..., des spécialistes pour l'alimentation.

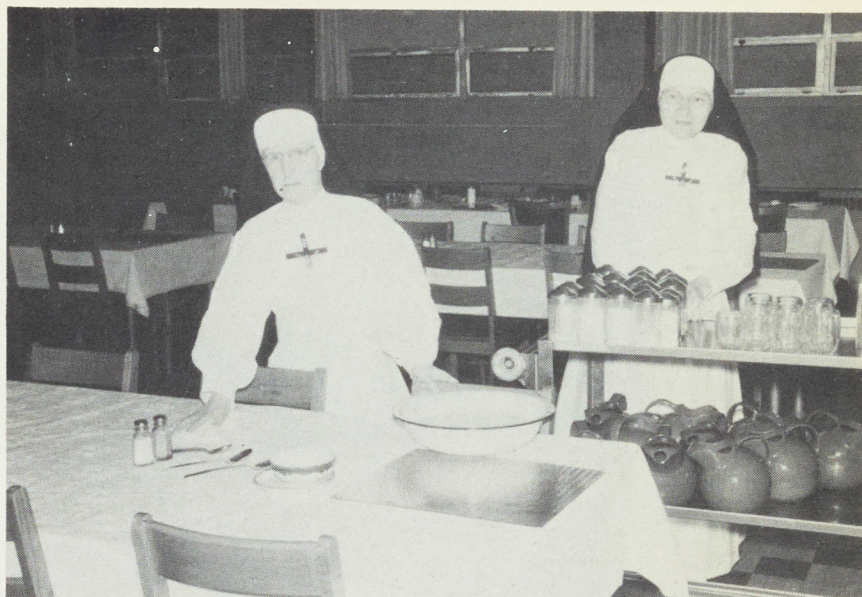
La plupart du temps, hélas, ce dernier groupe est quasi ignoré; il ne faut pas trop s'en surprendre, car, comme le dit Lacordaire, "servir les hommes c'est s'exposer à leur ingratitude".

Ce manque de reconnaissance, les Filles de Jésus nous l'ont certes déjà pardonné; car, en acceptant de venir travailler au Séminaire, elles savent très bien que leur dévouement augmente en valeur en autant qu'il est ignoré et qu'il n'a pas de témoins pour l'applaudir. C'est donc avec une idée exacte du prix d'un travail persévérant et de l'abnégation constante qu'elles accomplissent quotidiennement leur travail, bien ordinaire aux yeux des hommes, mais combien extraordinaire aux yeux de leur Sublime Patron. Jésus Lui-même n'a-t-il pas dit: "Il y a plus de bonheur à donner qu'à recevoir." En effet, celui qui reçoit est tenu à la reconnaissance, tandis que celui qui donne a droit, au contraire, à une récompense. Cette récompense, Dieu vous la donnera un jour..., mais nous **Séminaristes**, en tant que bénéficiaires, sommes tenus à la gratitude.

Comment exprimer notre reconnaissance? Le premier moyen est certes celui que nous avons appris dès notre plus bas âge, à savoir, le **respect** ou la **piété filiale**, qui sont une expression d'amour reconnaissant envers ceux qui sont ou furent notre providence. Et c'est à chaque jour que nos cuisinières le sont, en soutenant, par une cuisine variée, les vigueurs du corps, pour maintenir celles de l'esprit.

Un autre moyen: la **serviabilité**. Oui, chères religieuses, nous avons voulu, durant cette année, vous rendre la tâche plus facile en accomplissant pour vous quelques services, bien minimes, il est vrai, quand nous les comparons aux vôtres, mais nous l'avons fait de bon cœur et avec toute notre meilleure volonté.

Enfin, nos plus sincères remerciements à la nouvelle Supérieure et à ses religieuses pour leur inlassable dévouement en tout. En retour, nous les assurons de nos humbles prières, jusqu'au moment où, à l'autel, nous pourrons offrir, à leurs intentions, une de nos premières messes, en guise de reconnaissance pour tout ce que nous avons reçu d'elles depuis quatre, cinq et même sept ans.



Mère Laetitia Supérieure

Soeur Rodolphe



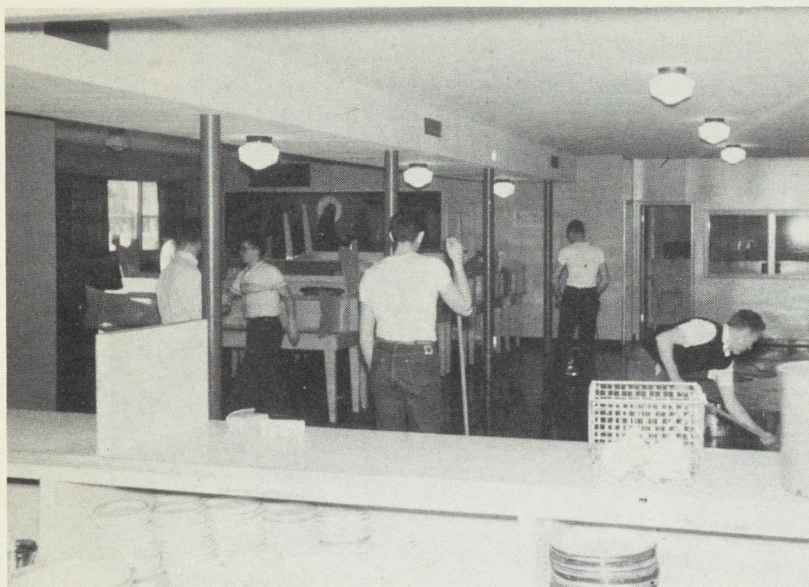
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"I do not pray you
to take them out of the world,
but only to preserve them from its evil influence.
The world finds nothing kin in them,
just as the world finds nothing kin in me.
Consecrate them to the service of the truth.
Your message is truth.
"As you have made me your ambassador to the
world,
so I am making them my ambassadors to the
world;
and for their sake I consecrate myself,
that they in turn, may in reality be consecrated."
(John 17:15-19)